

THE
CHRISTIAN OBSERVER.

No. 29.]

MAY, 1804.

[No. 5. Vol. III.]

RELIGIOUS COMMUNICATIONS.

ACCOUNT OF THE DYING BEHAVIOUR OF COLONEL PENRUDDOCK, WHO WAS EXECUTED IN THE CASTLE OF EXON, THE SIXTEENTH DAY OF MAY, 1655.

At the present moment when the military character is assumed by so many in this country, it may be peculiarly seasonable to exhibit to public view the sentiments which, in former times, were avowed by a British soldier, and the sources from which he derived his support and consolation in the prospect of death.

The *Honourable Colonel John Penruddock*, during the protectorate of Cromwell, having been found guilty of high treason, under circumstances peculiarly partial and unjust, was condemned to die.

During the interval which preceded the execution of his sentence, he thus wrote to his lady.

"MY DEAREST HEART,

"I even now received thy farewell letter, each word whereof represents unto me a most lively emblem of your affection, drawn with thine own hand in water-colours to the figure of a death's head. My dear, I embrace it, as coming first from God, and then from man; for what is there done in this city that the Lord hath not permitted? I look upon every line of thine, as so many threads twisted together into that of my life, which being now woven, my meditations tell me, will make a fit remnant for my winding-sheet; upon the reading whereof, I may say with the prophet, I should have utterly fainted, but that I believe verily to see the goodness of the Lord in the land of the living. As this is mine, my dear, so let it be thy consolation. When I think what wife and what children I go from, and look

no farther, I begin to cry, O wretched man that I am! But when my thoughts soar higher, and fix themselves upon those things which are above, where I shall find God my Creator to my Father, and his Son my Redeemer to my brother, (for so they have vouchsafed to term themselves,) then I lay aside those relations, and do of all love, my dear, desire thee, not to look towards my grave where my body lies, but towards heaven, where I hope my soul shall gain a mansion in my Father's house. I do stedfastly believe that God hath heard the prayers of my friends, and thine, and mine; and how knowest thou, O woman, whether thou hast saved thy husband? Let those considerations raise thy spirit, I beseech thee; and that for God's sake, and mine. Though I lie among the children of men, which are set on fire against me, yet under the shadow of the Almighty's wings I will hide myself, till this tyranny be overpast. The greatest conflict I have had in this extremity, was my parting with thee: the next encounter is to be with death; and my Saviour hath so pulled out the sting thereof, that I hope to assault it without fear. Though the arms of men have been too hard for me, yet I am now listing myself under the conduct of my sovereign, and an army of martyrs, that the gates of hell cannot prevail against. My dear, I have now another subject to think on, therefore you must excuse the imperfections you find here. I have formerly given you directions concerning my children, to which I shall refer you. May the blessing of Almighty God be upon

thee and them, and may there not want a man of my name to be ready to be a sacrifice in this cause of God and his Church, so long as the sun and moon shall endure. I shall now close up all with desiring you to give a testimony for me to the world, that I die with so much charity as to forgive all my enemies: I will join them in my last prayers for my friends, amongst which you and my children are, for my sake, obliged to pay a perpetual acknowledgment to Mr. Rolles and his lady, and my cousin Mr. Sebastine Isack, for their great solicitations on my behalf. If I should forget this city of Exeter, for their civilities to my own person in particular, and indeed to all of us, I should leave a reproach behind: I will give them thanks at my death; and I hope you and yours will do it when I am dead. My dear heart, I once more bid thee adieu; and with as much love and sincerity as can be imagined, subscribe myself,

"Thy dying and loving husband,
"JOHN PENRUDDOCK."

Exon, May 7, 1655.

His execution took place on the 16th of May, following:

As he was ascending the scaffold, baring his knees, and humbly bowing himself, he used these words: "This, I hope, will prove to be like Jacob's ladder, though the feet of it rest on earth, yet I doubt not but the top of it reacheth to heaven." When he came upon the scaffold, he said, "O wretched man that I am, who shall deliver me from this body of death? I thank God, who hath given me the victory, through our Lord Jesus Christ." Then with abundance of christian cheerfulness he spake to the people as followeth:

"GENTLEMEN,

"It hath ever been the custom of all persons whatsoever, when they come to die, to give some satisfaction to the world, whether they be guilty of the fact of which they stand charged. The crime for which I am now to die, is loyalty, but in this age called high treason. I cannot deny but that

I was at Southmoulton in this county: but whether my being there, or my action there, amounts to so high a crime as high treason, I leave to the world and the law to judge. Truly, if I were conscious to myself of any base ends that I had in this undertaking, I would not be so injurious to my own soul, or disingenuous to you, as not to make a public acknowledgment thereof. My trial was public, and my several examinations, I believe, will be produced when I am in my grave. I will refer you, therefore, to the first, which I am sure some of you heard; and to the latter, which many of you in good time may see. Had Captain Crook done himself and us that right which a gentleman and a soldier ought to have done, I had not now been here. The man I forgive with all my heart; but truly, gentlemen, his protesting against those articles he himself, with so many protestations and importunities, put upon us, hath drawn so much dishonour and blood upon his own head, that I fear some heavy judgment will pursue him. Though he hath been false to us, I pray God that I do not prove a true prophet to him.

"It is now our misfortunes to be made precedents and examples together; but I will not do the Protector so much injury as to load him with this dishonour; since I have been informed, that he would have made our conditions good, if Crook that gave them had not abjured them.

"This is not a time for me to enlarge upon any subject, since I am now become the subject of death; but since the articles were drawn by my own hand, I thought myself obliged in a particular justification of them.

"I could tell you of some soldiers who are turned out of his troop for justifying those conditions of ours: but let that pass; and henceforward, instead of life, liberty, and estate, which were the articles agreed upon, let drawing, hanging, and quartering bear the denomination of Captain Crook's articles.

"However, I thank the Protector for granting me this honourable death.

"I should now give you an account of my faith. But truly, gentlemen, this poor nation is rent into so many opinions, that it is impossible for me to give you mine without displeasing some of you; however, if any be so critical as to inquire in what faith I die, I shall refer him to the apostles, *Athanasius*, and the *Nicene Creeds*, and to the testimony of this reverend gentleman, Dr. Short, to whom I have unbosomed myself; and if this do not satisfy, look into the Thirty-nine Articles of the Catholic Church of England; to them I have subscribed, and do own them as authentic.

"I have no more to say to you now, but to let you know that I am in charity with all men, I thank God: I both can and do forgive my greatest persecutors, and all that ever had any hand in my death.

"I have offered the Protector as good security for my future behaviour as I suppose he could have expected. If he had thought fit to have given me my life, certainly I should not have been so ungrateful as to have employed it against him. I do humbly submit to God's pleasure, knowing that the issues of life and death are in his hand. My blood is but a small sacrifice; if it had been saved, I am so much of a gentleman, as to have given him thanks that had preserved it; and so much a christian, as to forgive them which take it. But seeing God by his Providence hath called me to lay it down, I willingly submit to it, though terrible to nature; but blessed be my Saviour, who hath taken out the sting, so that I look upon it without terror. Death is a debt, and a due debt; and it hath pleased God to make me so good a husband, that I am come to pay it before it is due. I am not ashamed of that cause for which I die, but rather rejoice that I am thought worthy to suffer in the defence and cause of God's true church, my lawful king, the liberty of the subject, and privilege of parliaments; therefore I hope none of my alliance and friends will be ashamed of it; it is so far from pulling down my family, that I look upon it as the raising it one story higher. Neither was I so prodigal of nature, as to throw away my

Christ. Observ. No. 29.

life, but have used (though none but honourable and honest) means to preserve it.

"These unhappy times indeed have been very fatal to my family: two of my brothers already slain, and myself going to the slaughter. It is God's will, and I humbly submit to that Providence.

"I must render an acknowledgment of the great civilities that I have received from this city of Exon, and some persons of quality, and for their plentiful provision made for the prisoners. I thank Mr. Sheriff for his favour towards us, in particular to myself; and I desire him to present my due respects to the Protector, and though he had no mercy for myself, yet that he would have respect to my family.

"I am now stripping off my clothes to fight a duel with death, (I conceive no other duel lawful);* but my Saviour hath pulled out the sting of this mine enemy, by making himself a sacrifice for me: and truly I do not think that man deserving of one drop of his blood, that will not spend all for him in so good a cause.

"The truth is, gentlemen, in this age, treason is an *individuum vagum*, like the wind in the gospel, it bloweth where it listeth; so now treason is what they please, and lighteth upon whom they will. Indeed no man, unless he will be a traitor, can avoid this censure of treason: I know not to what end it may come, but I pray God my own, and my brother's blood, that is now to die with me, may be last upon this score.

"Now, gentlemen, you may see what a condition you are in without a king. You have no law to protect you, no rule to walk by; when you perform your duty to God, your king, and country, you displease the arbitrary power now set up (I cannot call it government.) I shall leave you to peruse my trial, and there you shall see what a condition this poor

* We hope this sentiment will be particularly marked: it is worthy of a christian soldier. How directly does it stand opposed to those false maxims of worldly and military honour which are now so current. And yet does any one suspect that Colonel Penruddock's determination to fight no duel sprung from cowardice?

nation is brought into ; and (no question) will be utterly destroyed, if not restored by loyal subjects to its old and glorious government. I pray God he lay not his judgments upon England for their sluggishness in doing their duty, and readiness to put their hands in their bosoms, or rather taking part with the enemy of truth. The Lord open their eyes, that they may be no longer led or drawn into such snares ; else the child unborn will curse the day of their parent's birth.

"God Almighty preserve my lawful sovereign, King Charles the Second, from the hands of his enemies, and break down the wall of pride and rebellion, which so long hath kept him from his just rights. God preserve his royal mother, and all his majesty's royal brethren, and incline their hearts to seek after him : God incline the hearts of all true Englishmen to stand up as one man to bring in the king, and redeem themselves, and this poor kingdom, out of its more than Egyptian slavery.

"As I have now put off these garments of cloth, so I hope I have put off my garments of sin, and have put on the robes of Christ's righteousness here, which will bring me to the enjoyment of his glorious robes anon."

Then he kneeled down, and kissed the block, and said thus : "I commit my soul to God my Creator and Redeemer. Look on me, O Lord, at my last gasping. Hear my prayer, and the prayers of all good people. I thank thee, O God, for all thy dispensations towards me."

Then kneeling down he prayed most devoutly, as followeth :

"O eternal, almighty, and most merciful God, the righteous judge of all the world, look down in mercy on me a miserable sinner. O blessed Jesus, Redeemer of mankind, who takest away the sins of the world, let thy perfect manner of obedience be presented to thy heavenly Father for me. Let thy precious death and blood be the ransom and satisfaction of my many and heinous transgressions. Thou that sittest at the right hand of God, make intercession for me. O holy and blessed Spirit, who art the comforter, fill my heart with thy

consolation. O holy, blessed, and glorious trinity, be merciful to me, confirm my faith in the promises of the gospel, revive and quicken my hope and expectation of joys prepared for true and faithful servants. Let the infinite love of God my Saviour make my love to him steadfast, sincere, and constant.

"O Lord, consider my condition, accept my tears, assuage my grief, give me comfort and confidence in thee, impute not unto me my former sins ; but, most merciful Father, receive me into thy favour, for the merits of Christ Jesus. Many and grievous are my sins, for I have sinned many times against the light of knowledge, against remorse of conscience, against the motions and opportunities of grace. But accept, I beseech thee, the sacrifice of a broken and contrite heart, in and for the perfect sacrifice, oblation, and satisfaction of thy Son Jesus Christ. O Lord, receive my soul, after it is delivered from the burden of the flesh, into perfect joy in the sight and fruition of thee. And at the general resurrection, grant that my body may be endowed with immortality, and received with my soul into glory.

"I praise thee, O God, I acknowledge thee to be the Lord. O Lamb of God, that takest away the sins of the world, have mercy upon me. Thou that sittest at the right hand of God, hear my prayer. O Lord Jesus Christ, God and man, mediator betwixt God and man, I have sinned as a man, be thou merciful to me as a God. O holy and blessed Spirit, help my infirmities with those sighs and groans which I cannot express."

Then he desired to see the axe, and kissing it, said, "I am like to have a sharp passage of it, but my Saviour hath sweetened it unto me."

Then he said, "If I would have been so unworthy as others have been, I suppose, I might, by a lye, have saved my life, which I scorn to purchase at such a rate. I defy such temptations, and them that gave them me."

"Glory be to God on high ; on earth peace, good will towards men. And the Lord have mercy upon my poor soul. Amen."

So laying his neck upon the block, after some private ejaculations, he gave

the headsman a sign with his hand, who, at one blow, severed his head from his body.

THE disputed passage, Rom. vii. 14—25, has already occupied a considerable space in our pages. In giving an opportunity to writers of different sentiments freely to express their sentiments upon it, we have done all that can be fairly expected from us. We therefore wish our correspondents to understand, that unless some very new and interesting matter should be presented to our notice, we mean to close the discussion with the two following papers.

To the Editor of the Christian Observer.

THE discussion of the seventh chapter of the Romans having found a place in your work; I beg leave to propose to you, Sir, to close it with a serious request to pastors and teachers that they will be pleased to make the following regulations in their respective congregations, viz.

1. That in future no person shall plead, being "*carnal*" as an evidence of his regeneration.

2. That being "*brought into captivity to sin*," though that captivity be daily confessed and lamented, shall not be considered a scriptural mark of a state of grace.

3. That backwardness to duty, and inability to perform good works, shall not be accounted a sign of growth in grace, or esteemed equivalent to "being thoroughly furnished for every good word and work."

Now, Sir, if these regulations are strictly observed, I am certain they will allay the heat of the controversy, and that some persons who are now extremely irritated by an ungrammatical construction of the twelve last verses, may then permit a friend to suggest, that *it is possible* the passage in question may be one of those scriptures of which St. Peter speaks in his Second Epistle, chap. iii. 16. At the same time awakened penitents, who feel the power of indwelling evil, and sustain an unequal combat with temptation, may be encouraged to persevere in seeking pardon and holiness, without

supposing their state to be the exact counterpart of St. Paul's; which, if true, would rather entitle them to the consolation of "Fathers in Christ," than to the exhortation which speaketh to them as unto persons newly awakened from the lethargy of sin, and in danger of falling back into it.

SOPATER.

April 3, 1804.

P. S. I had written the above before your last number reached me, which contains the pious and candid letter of *Clericus Juvenis*. You, Sir, may probably be unwilling to add any thing farther on the subject: I can only say, from thirty years observation, that no scripture, to my own knowledge, has been so perniciously misapplied as the passage in question, which occasions my attaching a real importance to the discussion. I find the same complaint of its perversion from the Reverend Dr. John Edwards (in the beginning of the last century,) though he adopted what is popularly called the orthodox expositions.

To the Editor of the Christian Observer.

THOUGH I cannot but consider the interpretation of the disputed passage, Rom. vii. 14—25, of more importance than you seem disposed to attach to it, yet I should not have thought it necessary to bring the subject again into notice, had not your introduction of a second letter from *Clericus Juvenis* renewed the discussion, and led me to suppose that you are not unwilling to admit of further communications on this point. Your correspondent J. P., in your number for February, has clearly shewn that the argument, which *Clericus Juvenis* adduces in favour of his interpretation on the ground of antiquity, is erroneous. I shall endeavour to shew that his other arguments are equally inconclusive, and will not support the structure which he has attempted to raise on them.

I have been taught to believe that a real inward conflict, between the flesh and the spirit, between the old nature and the new, is an inseparable attend-

ant on a work of grace in the heart, and consequently a genuine evidence of the renewed state of the mind; and it is this conflict, which I conceive the apostle in this passage describes. Having spoken of the false and presumptuous security which he had felt in his unconverted state, "*I was alive without the law once;*" and having then adverted to the progress and effect of conviction in destroying his fallacious hopes, and bringing home the sentence of death to his heart, "*but when the commandment came sin revived, and I died;*" he proceeds, in the latter part of the chapter, to describe that continual and painful warfare, which, in the progressive work of sanctification, he experienced from "the flesh lusting against the spirit, and the spirit against the flesh." I am fully aware, and readily admit, that ungodly men may abuse this interpretation, and wrest the scripture thus applied to their own destruction. But what most sacred truths will not such characters pervert? and are we to be deterred by the fear of countenancing such perversions from stating the whole counsel of God?

In order to obtain and communicate clear views on the point in question, the distinction between the struggle of natural conscience with corrupt inclination, and the conflict of the spirit with the flesh, should be carefully adverted to. But to this distinction Clericus Juvenis seems not to have attended with sufficient accuracy; and hence he has been led to adduce the instances of Herod, of the stony-ground hearers, and some of the ancient heathen philosophers, as illustrations of that inward warfare which St. Paul here represents. What, however, is a prominent feature in the person described? He "*delights in the law of God after the inward man.*" Observe what is the *law* here spoken of. It is *the law of God*: that law, which the apostle had just before declared to be *spiritual*, to be *holy, just, and good*. In this law the person here represented, *delights after the inward man*: he loves it, consents to it, cordially approves its heart-searching demands and awful

sanctions, and longs after an entire conformity to it. Now can this assertion be made of any unconverted person? It is readily conceded that, in the natural man, there is some principle of right and wrong; that he involuntarily admires and applauds that conduct which seems to him to be good, though he does not himself practise it; that he has in his own mind a standard of excellence, to which he feels that he ought to conform, and from which he cannot depart without some secret misgivings of conscience. But this standard is not the spiritual and perfect law of God: it is some defective and mutilated rule of human invention. Propose to such a person the holy law of God, and he will immediately shew that he does *not delight* in it. He will object to it as unnecessarily strict, severe, and burdensome: he will take offence at the spirituality of its precepts, and turn away in disgust from the extensive obedience which it requires. Can it, indeed, be otherwise? "*The carnal mind is enmity against God*; for it is not subject to the law of God, neither indeed can be." How then can the natural mind *delight* in that which it naturally *hates*? Was it then this law in which Herod delighted? No. While he was still in an unconverted state, he might "hear John gladly, and do many things; but while he lived in adultery and incest, he could not cordially love and approve of the holy law of God." Is it this law in which the stony-ground hearers delight? No. They receive, with unsanctified joy, the *promises* of the gospel; they listen, with a presumptuous self-complacency, to the declaration of the christian's *privileges*: but there is no intimation whatever in the description of their character, that they discern the nature of the *law* of God, much less that they assent to and find pleasure in it, as being holy, just, and good. As to the heathen philosophers, with still less probability can it be affirmed of them, that they *delighted* in that law with the excellence and spirituality of which they were utterly unacquainted. But *the renewed person* really does delight in this law. He is

grieved and ashamed that he does not more closely comply with its extensive demands. He condemns himself for every unallowed transgression of its holy precepts. But he never finds fault with the law as being too severe: he does not wish it to be less strict: he is never so happy as when he finds the frame of his mind most congenial to its spiritual injunctions. He says with David, "Thy word is very pure, *therefore* thy servant loveth it."—"O, that there were such an heart in me, that I might fear the Lord, and keep all his commandments always."

There are two additional reasons adduced by Clericus Juvenis in confirmation of his opinion, to which I would briefly advert.

1. He thinks the judgment of the apostle, independent of inspiration, would have suggested to him the impropriety of applying to himself, as a confirmed christian, terms such as "carnal," "sold under sin," which in every other place he uniformly employs to characterize the ungodly sinner, or the very defective christian. But, Sir, I cannot think that this argument is of much weight. I conceive the language in question to have resulted, not from any want of judgment in the apostle, but from the depth of his humiliation; from his experience of that contrariety, which he found continually rising up in his heart against the holy law of God; and which, like a dead body that he was compelled to drag along with him, clogged, offended, and distressed him. So that, in this sense, the clearer were his views of the holiness of the law, and the more fervent his aspirations after conformity to it, the more plainly would he perceive the natural alienation of his soul from God, and the deeper, consequently, would be his self-abhorrence. No language would be considered by him as too forcible to depict the evil of his heart. No expression, which he could use, as exaggerated and misapplied. What was the effect, which a more enlarged and distinct conception of the majesty and holiness of God produced on the mind of Job? "Behold," he exclaims, "I

am *vile*." Surely this declaration of his depravity is as strong as any of those terms employed by the apostle. But shall we say that Job spoke it injudiciously, and applied this epithet to himself without sufficiently considering the dangerous use, which ungodly men might make of its application?

2. Equally inconclusive in my opinion, is the argument drawn from the seeming inconsistency of this language of the apostle, with the other expressions employed on many occasions in relation to himself. To me these different statements appear perfectly reconcileable and accordant with each other. I cannot regard the apostle's lively sense of the oppressive and defiling nature of his remaining corruption as any proof, that perfection was *not* his aim, or that he had *not* fought a good fight, and had *not* kept the faith; on the contrary, I should deduce from these premises a very opposite conclusion. I should argue, that his self-condemnation, and humiliating experience of the opposing power of sin, was an indication of the spiritual and exalted standard at which he aimed, and also of his very superior attainments in holiness and proficiency in the christian warfare.

Upon the whole, I would request Clericus Juvenis seriously and dispassionately to reconsider the subject. That the sentiments of our church favour a contrary interpretation to that which he has adopted, I think may be fairly collected from her ninth article, to which I refer him. I feel confident also that the genuine experience of advanced and confirmed christians are against him; all of whom too constantly "find a law in their members warring against the law of their minds, and bringing them into captivity to the law of sin;" all of whom, at times, are constrained to adopt the exclamation of the apostle, "O wretched man that I am, who shall deliver me from the body of this death?"

Clericus Juvenis, in his former letter on this subject, objects to the interpretation for which I am contending, as "*retarding the progress of the good*." But here again I feel confi-

dent that experience is against him. Should it please God, as I hope and pray may be the case, to bless his labours to the *spiritual* edification of his flock, I think he will soon find that his views on this subject, when practically applied, will not be attended with the effects which he expects from them; and that he himself will be constrained to adopt the interpretation which he now opposes: I think he will find that while it administers a cordial of comfort, it is calculated also to strengthen; and that he cannot persist in rejecting it without, on many occasions, making the heart of the righteous sad, whom the Lord hath not made sad.

I must also take the liberty of reminding him, before I conclude, that, in the letter last alluded to, he adopts a boldness of interpretation, against which a serious protest must be made. At the close of the twenty-fifth verse of this chapter he inserts a note of interrogation, which totally alters the sense of the passage. Though, in support of this innovation on the sacred text, he adduces no authority but the suggestion of a single commentator, whose name, however respectable, cannot justify the interpolation in question. Perhaps Clericus Juvenis may not be fully aware of the danger of such a mode of proceeding; nor have properly considered the very destructive latitude which it opens to scriptural interpretation. CUSTOS.

THE CRY OF INJURED TEXTS, NO. I.

YOUR last month's communication having announced to the world, that it is your intention to give publicity to the cry of some injured texts, I put in my claim to be heard first of all; for, I think, no text in the Bible has more cause of complaint than myself.

Speaking of wisdom, that is, of true and practical religion,* I have said, "*Her ways are ways of pleasantness, and all her paths are peace*; and the idea I meant to convey was, that all

* This is the scriptural account of *wisdom*: "The fear of the Lord, that is wisdom; and to depart from evil, that is understanding." Job. xxviii. 28.

the duties of religion, not excepting the most difficult and self-denying, were sources both of pleasure and of peace: and this is a truth that I am ready to prove to all the world. No one, I imagine, will call in question the declaration of our Lord, that religion is contained in those two great and comprehensive commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength:" and, "Thou shalt love thy neighbour as thyself." Let any one examine these two commandments, and see what effect an obedience to them will produce upon the mind. Will not a view of the divine perfections, as exhibited in the works of creation, and especially as harmonizing in the great mystery of redemption, fill the soul with joy and wonder? If to this be added a lively hope that God is reconciled to us in the Son of his love, and a delightful prospect of dwelling with him for ever, will not that afford a pleasure superior to all which can arise from the gratifications of sense? Will not the love of one's neighbour too excite the most pleasing sensations in the soul? Can you rejoice in his prosperity, or sympathize with him in his adversity, and not feel an exquisite gratification from such exercises of mind? Can you open your hand for his relief, or administer consolation or support, and not, like the offerer of incense, be regaled with the odour of your offerings?

But it will be said, "The cloud has a dark as well as bright side." True, it has; but it wears a gloomy aspect only to the enemies of God: on his friends it casts a cheering light by night, and a refreshing shade by day. Religion smiles on all its votaries even in their most serious and painful hours. What then, it may be asked, Will I pretend to say that there is any pleasure in repentance, in self-denial, in bearing of the cross? Yes; I will both affirm, and prove it too. I do not mean to say that pain and pleasure are the same thing, or that any one can take pleasure in what is painful *merely on its own account*: but I say, that things,

which in themselves are painful, may become pleasant *when viewed in relation to their consequences*, and that they really are so in the exercises of religion.

Repentance is a painful sense of our guilt and misery; yet is there nothing that will afford more real pleasure to the soul. Suppose a person had eaten something poisonous, and was informed by his medical attendant that the poison, if not immediately expelled from his stomach, would destroy him in a few hours; would he not gladly use the means necessary for its removal? would not every fresh exertion, though painful in itself, afford him pleasure, when he beheld the success of his efforts? And would he not thankfully repeat his endeavours till he had completely accomplished his desire? This then is a just view of repentance; it is an effort of the soul to get rid of sin, which, if not expelled, will ruin him for ever. And I will appeal to every one who ever experienced the smallest emotions of true penitence, whether it did not afford him both pleasure and peace, in proportion as it prevailed for the expulsion of sin?

Self-denial is the mortifying of our own natural inclinations; yet that also becomes a source of pleasure to the true christian. Suppose a person tempted to indulge a forbidden appetite, or to gratify a vindictive spirit, would not the pleasure which he would feel in mortifying his corrupt affections, far exceed any that could arise from the gratification of them? When Joseph fled from Potipher's wife, had he not an infinitely more exquisite and refined pleasure in resisting her solicitations, than he could have had in complying with them? When David hasted to avenge himself on Nabal for his insolence and ingratitude, and was pacified by the seasonable interposition of Abigail, did he regret the loss of any satisfaction which he might have found in executing his cruel purposes? and did he not experience more delight in pardoning than he could have done in inflicting punishment? Thus it is with all who submit to the restraints of duty; however strong their inclinations to sin may be, their happiness in ful-

filling God's will, will far overbalance any pain they may experience in conquering their own.

The *bearing of the cross* is no less necessary to constitute us real christians; yet not even this can be said to be unproductive of pleasure. To be hated, reviled, persecuted; to be imprisoned, and put to a cruel death, are certainly not agreeable to flesh and blood; but yet we find many of the saints exulting and triumphing in such trials. We read of some who "took joyfully the spoiling of their goods;" of others who, with their feet fastened in the stocks, and their backs torn with scourges, sang "praises to God at midnight;" and of others who "rejoiced that they were counted worthy to suffer" such things. St. Paul, in expectation of martyrdom, considered it as a subject of the warmest congratulation; and our Lord has told all his followers to "rejoice and be exceeding glad," whenever such trials come upon them. Is not this proof sufficient that we may "take pleasure in infirmities," and "glory in tribulations also," and find matter of triumph even in the bitterest sufferings for Christ's sake?

Let none then, after these things, calumniate religion as though it could not make men happy, or as though any *one* of its ways were not ways of pleasantness and peace.

But I do not merely complain that I am thus overlooked, and that my testimony respecting religion's ways is so generally opposed. I suffer another injury, which is yet more painful; I am not only not permitted to rectify men's judgments with respect to truth, but I am adduced to sanction and support the most horrible falsehoods.

Mr. Observer, you will not wonder that I feel hurt when I inform you, that the votaries of pleasure quote my words as countenancing and recommending their evil ways. When they are told, by God's ministers, that they must "renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh," they not only deny all their baptismal vows, but bring me in to justify their worldliness and dissipation. Be-

cause I say that *religion is pleasure*, they represent me as saying, that *pleasure is religion*. Now, Sir, is it not grievous to have my words thus perverted, and to be made to contradict innumerable passages of scripture which are as plain and expressive as words can make them? Fain would I ask those who pretend such a partiality for me, what they can make of those words of St. Paul, "She that liveth in pleasure is dead while she liveth?" or those of St. John, "Love not the world, neither the things that are in the world; if any man love the world, the love of the father is not in him?" Sir, I request you to inform my enemies (for I am sure I cannot call them friends) that I never intended to oppose the whole tenor of scripture; that, on the contrary, my testimony precisely accords with that of the apostle, "To be carnally-minded is death, but to be spiritually-minded is life and peace."

Nor have I to complain only of those who thus traduce my character. I am not well pleased with many who could expound my words, indeed, very well, but who by their lives help greatly to undermine and weaken my authority in the world. I refer to the professors of religion, who give themselves so much latitude with respect to worldly company and worldly pleasure. Will not the world naturally conclude, that religion is so sparing in her communications of happiness, that her followers are forced to come and borrow of *them* in order to eke out their scanty pittance, and thereby to render the restraints, which she imposes on them, more tolerable? And as you have access, I understand, to many who are really devoted to God, I beg you will speak to them in my behalf, and desire that they will be my advocates with an ungodly world. Tell them, from me, to press forward in their heavenly course, and to shew, by an ever increasing zeal and diligence, that they experience the truth of my words, and that their Saviour's "yoke is easy to them and his burden light."

PROVERBS iii. 17.

To the Editor of the Christian Observer.

THE following extracts from Ains-

worth's "Annotations upon the Five Books of Moses," may, perhaps, be acceptable to some of your readers.

Genesis xliv. 5. "Is not this it (the cup) in which my lord drinketh, and he would searching search diligently for it?"

Fifteenth verse. "Joseph said unto them, knew ye not that such a man as I, could searching search diligently?"

Note 5. "(Would searching search, &c.) so the Chaldee here translateth it: or would learn by experience by it, that is, *would try* your truth and loyalty."

In the margin of the authorized translation the word *was* is rendered "make trial" in both verses, which rendering is explained by Ainsworth's note, and is not liable to the objection which may be urged against that in the text. So pious a man as Joseph would scarcely endeavour to persuade his brethren that he used the diabolical arts of divination, nor would he be so foolish as to desire his steward to say, that he divined by the cup which he had lost.

H. G.

Remarks on the nature of ministerial faithfulness, drawn from the example of John the Baptist.

CHRISTIANS in general, and the ministers of the gospel in particular, may derive some useful and important hints respecting the nature of ministerial faithfulness, from the account which is given in scripture of the preaching of John the Baptist. He is there characterized as a preacher of repentance; and he unquestionably was very faithful in this duty. He announced, at the same time, the approach of Jesus Christ, from whence it may be inferred, that the doctrine of repentance ought always to accompany the publication of the glad tidings of salvation.

Repentance is not a popular topic. Nevertheless, a large congregation comes even into the wilderness to listen to John, and to be baptized of him. Does he proceed to flatter those who are there gathered round him? Does he intimate that the duty of repentance, though neglected by others, may be presumed to have been already sufficiently fulfilled by the generality of his audience? Does he inveigh against the

absent, and spare his own hearers? "O generation of vipers," said he, "who hath warned you to flee from the wrath to come;"—"say not within yourselves we have Abraham to our father;" boast not of your privileges as Jews; "bring forth fruits meet for repentance;"—"for now is the axe laid to the root of the tree. Every tree, therefore, that bringeth not forth good fruit is hewn down and cast into the fire."

The people after this awful warning draw near, and ask, what shall we do then? How does the Baptist reply? What doctrine of the gospel does he urge? Which of its essential truths does he unfold? His answer is, "He that hath two coats let him impart to him that hath none, and he that hath meat let him do likewise."

I have no doubt that the multitude were much disappointed by this reply. Probably many of them came to see some striking exhibition, and to hear some wonderful revelation; many, no doubt, hoped to have their present character approved, their sect preferred, and the doctrines on which they already dwelt confirmed by the prophet. "Is this, then, all that you have to say to us? Have we been at the pains of travelling thus far into the wilderness, in order merely to be told to part with one of our coats and with half of our meat to our poor neighbours? Is this the gospel? Can such an ordinary teacher be John the true prophet, the forerunner of him who is to be Saviour of the world?"

"Then came also publicans to be baptized, and said unto him, master, what shall we do, and he said unto them, exact no more than that which is appointed you." The publicans were the tax-gatherers of those days, and they were notorious for extortion.

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages." The Roman soldiers were remarkable for their insubordination. A few of them were placed in each of the conquered provinces, where they committed perpetual acts of violence; and, in order to justify their rapacity, they

raised many false accusations against the poor natives, whom it was their duty to protect. The prophet shewed remarkable courage in this last reply. Cæsar would not have dared to administer the same rebuke to a party of soldiers. It would have endangered his throne. But the unarmed Baptist feared the face of no man; and with the same boldness with which he told king Herod that it was not lawful for him to have his brother's wife (a saying for which he was beheaded,) he uttered before the ferocious Roman soldiery those truths which, though every one knew, no one except himself ventured to declare to their face.

The diversity of these answers is a proof that John had considered the several vices of his hearers. Many a rebuke is misplaced, perhaps many a sermon is without effect, on account of its being ill-accommodated to the case of the auditors. There are some who think it is sufficient to preach the gospel in general, or if they touch on repentance, to treat of it in general, without pointing out the particular sins to be repented of. If a certain number of general truths are delivered, God, as they assume, will bless his own word as far as he sees fit; and should no good be done, the failure is accounted for by God's not having been pleased to add his blessing. This may be partly admitted, but it may also happen that care has not been taken rightly to divide the word of truth. The preacher may not have assailed his hearers on that side, on which they might have been attacked with most advantage. He may have been general, when he should have been particular; or he may have been timid, when boldness would have become him; or possibly he may have been bold even to rudeness: he may have been too unmeasured in his words; he may, in his heat, have charged some sin on the conscience more vehemently than the case admitted; and thus, instead of condemning others, he may have stood condemned himself as a man who utters that which he cannot make good. And, indeed, they ill understand both the gospel and their own hearts who have not learnt the importance of paying regard to circumstances of time and

place; and who fancy that a zeal, which hurries them on in one strait unaccommodating course, is characteristic of christianity. Zeal of this sort is soon learnt. It is easy to contend for any doctrines with vehemence, but it is not so easy to bend our humour, and to suit our conversation, to all the variety of cases which come before us; to be mild when we should be mild, and bold when we should be bold; to speak when we should speak, and to be silent when it is more prudent to restrain our tongues. It is far more agreeable to human nature to be always bold, or always timid, or always talkative, or always silent, as our tempers may chance to be. It is also more pleasant to confine ourselves to one doctrine, or to one view of doctrines, than to direct our observations to the precise case of the auditors before us. It is more easy to give one answer to all men, than a separate reply to the several individuals who make their application to us. In the one instance a large acquaintance with human nature, a deep knowledge of our own hearts, a great superiority to prejudice, and a careful attention to the case before us, are requisite; in the other, it is only necessary to be furnished with a few general truths, to have at hand a certain stock of sayings which may be learnt almost even by rote.

The true preacher of the gospel will, especially, direct his aim against the reigning prejudice, error, temptation, or sin, whatever it may be. In one circle it will be of one kind, in one of another. The soldier must be attacked on the ground of his insolence, the tax-gatherer for his oppression, and the multitude for their general selfishness; and in this consists, indeed, one of the great difficulties of preaching.

The idle and superficial preacher, on the other hand, has learnt to shine on a particular topic. Some doctrine which he can handle well is always his chosen ground. Say what you will, he returns to this subject. He thinks of no heresy, but that which he has skill to combat. Other errors as pernicious gain ground without being noticed. Sometimes it even happens that these superficial teachers agreeing in this respect with their equally superficial hearers,

ascribe to timidity, or to want of light, the procedure which I am recommending, and venture to judge and condemn the minister who has a larger knowledge of human nature and of the gospel. Would not such men have blamed the Baptist on the same ground? Had the soldiers asked them, What shall we do? Would they not have affirmed some doctrinal point, in the preaching of which they conceive all boldness to consist? But was there not more courage in exhorting the soldiers to be content with their wages and to do violence to no man, than in proclaiming to them the most repulsive *general* truth? When John preached *generally* to Herod, the king "heard him gladly;" but when John descended to particulars, and said it is not lawful to have thy brother's wife, Herod cut off the preacher's head. So it is now, men may, with comparative ease, be brought to hear any truths, and even to be fond of hearing them; but while the preacher rests in generals, the sinner is not reproved. Why have we so many mere hearers who seem to know every truth that is to be known, and yet are nearly as ungoverned in their tempers and as lax in their lives as a great part of the unbelievers? One of the reasons I apprehend to be this, that congregations are too seldom instructed in the nature of their own particular faults. There are few John the Baptists to specify their sins; there are few who like Nathan apply the parable, and say, "Thou art the man."

Let me not, however, be thought to discourage a due proportion of doctrinal preaching, or to undervalue evangelical truths. By no means. This is the very way in which those truths are found to take effect. Would you invite a man to believe in Christ? first convince him of sin. Would you convince him of sin? name then some particular sin, and prove that sin upon him.—When broken under a sense of it, he will be more disposed to confess his general iniquity, and to acknowledge, like David, recollecting his act of murder and adultery, "Behold I was born in sin and shapen in iniquity, and in sin did my mother conceive me." This is also a mode which private chris-

tians may sometimes advantageously follow in their religious conversation with individuals. When a man is curious about doctrines, reply to his religious questions as John answered those of the publicans and soldiers, by pointing to his own besetting sin. Do not indulge in doctrinal disputation. Enter not the thorny path of controversy. Beware of metaphysical niceties and of deep and abstruse questions. These, indeed, are topics on which he will be glad to enter, and perhaps your skill in such disquisitions may tempt you to accompany him into this field of debate. But remember that all doctrine is ill understood, while the conscience is unfeeling. Prove then his sin upon him, and though you proceed no further, you will send him away prepared for the reception of further truth. Some other person, as I admit, may enter into your labours; but that ought to be a consideration of little moment. There is, indeed, no want of men who are ready to administer the consolations of christianity, or to become instructors of others in the more high and disputable points.

I have, in the present paper, spoken chiefly of the nature of faithfulness in the teachers of the gospel; I will, in my next, trouble you with a few remarks applicable to the case of hearers.

S. P.

To the Editor of the Christian Observer.

I HAVE heard so many masters of families express their wish to be provided with a greater variety of family prayers, that I shall make no apology for offering to send you, once a month, some composition of this sort. I shall take these prayers, for the most part, from some of those old books of divinity which lie too much neglected in the present day, and which resemble, in point of style, our own excellent liturgy; meaning, however, to correct a part of the ancient phraseology, and either to add, omit, or transpose, as may seem expedient.

I submit to you the following prayer for insertion in your next number.

S. P.

A GENERAL PRAYER.

O GRACIOUS Lord, whose mercies endure for ever, we, thine unworthy servants, desire to render unto thee the tribute of our most humble praise. In thee we live and move and have our being. Thou hast created us, and thou hast preserved us. We thank thee for that protection of thine hand by which we and ours have been guarded amidst many dangers, and for those gracious deliverances which thou hast wrought out for us. We bless thee also for that mercy which hath lightened our troubles, when thou hast not seen fit wholly to remove them. We likewise praise thee for the gift of health, of friends, of food, and raiment; and for those many comforts and conveniences of life which we enjoy. O Lord, grant that we may render unto thee, not only the fruit of our lips, but the obedience of our lives; and may these thy temporal mercies be to us an earnest of those richer blessings which thou hast prepared for them that love thee.

But we adore thee, above all, for the gift of Jesus Christ to be our Saviour. Thou, who didst create us, hast condescended also to redeem us. Thou didst send thy Son to save us from the punishment of our sins by his blood, and from the power of them by his grace, and thus to bring us to glory. Thou hast caused us to be born in this christian land, and consecrated to thee in baptism; and when, through our own wilfulness and negligence, we have failed in fulfilling the baptismal vow which was upon us, thou in thy mercy hast not forsaken us, but hast graciously invited us to repentance.

O righteous Lord, who hatest iniquity, we confess that we have done the things which thou forbiddest, and left undone the things which thou commandest. In thought, word, and deed, we have transgressed against thee. O pardon our sins for Jesus Christ's sake. Look upon us in thy son our blessed Saviour, and for the merit of his sufferings, blot out our transgressions and receive us into thy favour. For his sake also renew and purify our hearts, that we may become new creatures in Christ Jesus, utterly forsaking

every evil way, and living in a constant course of obedience to thy commandments.

We are not able of ourselves so much as to think a good thought; we, therefore, beseech thee, by thy spirit, to work in us both to will and to do according to thy good pleasure. Enlighten our minds that we may know thee, and let us not be barren nor unfruitful in that knowledge. May we be thankful for thy mercies, humble under thy corrections, and devoted to thy service. Put into our hearts a true faith, a purifying hope, and an unfeigned charity; and let no christian grace be wanting in us. Give us meekness, humility, and contentedness of mind. Make us diligent in our duty, watchful against all temptation, and temperate in our most lawful enjoyments. Grant unto us grace to perform all parts of justice, yielding unto every man whatsoever, by any kind of right, becomes his due; and put also into our hearts such mercy and compassion, that we may be ever ready to do acts of charity both to our friends and enemies, according to the commandment and example of our blessed Saviour. O Lord sanctify us throughout, that our whole spirits and souls and bodies may be preserved blameless unto the coming of our Lord Jesus Christ.

O thou whose mercy is over all thy works, we beseech thee to have pity upon all men. Look with thy tenderest compassion upon this church and nation. Give us all grace to repent of those sins which have provoked thy judgments. Bless our governors in church and state. So rule their hearts and strengthen their hands that they may want neither will nor power to punish wickedness and vice, and to maintain thy true religion. Have pity on all who are in affliction; be a father to the fatherless, and plead the cause of the widow. Comfort the feeble-minded, support the weak, heal the sick, relieve the needy, defend the oppressed, and be gracious to all according to their several necessities. Let thy special blessing rest upon those who are near and dear to us, and grant them whatsoever thou seest necessary either to their bodies or their souls. Reward

such as have been good to us, and pardon those who have done or wished us evil; and make us all acceptable in thy sight through Jesus Christ.

O Lord, pardon the wanderings and coldness of these petitions, and deal with us, not according either to our prayers or deserts, but according to our needs and thine own rich mercies in Jesus Christ, in whose blessed name and words we conclude these our imperfect prayers.—Our Father, &c.

To the Editor of the Christian Observer.

THERE are certain points of considerable importance, of which I have hoped for some time that I should find a satisfactory examination in the Christian Observer. These points are directly and inseparably connected with a subject, about which, if I mistake not, you gave your readers reason to expect information. I am sorry, however, to add that you have never yet told us, *what are the most effectual measures which a faithful clergyman can take, during his life, in order to prevent his flock from becoming Dissenters after his death.* It is not my intention to give a direct and full reply to this neglected, but important inquiry. I shall only offer to you certain observations, closely connected with it, which have occupied my attention.

I suppose that every reasonable man will allow, that if any person enters into the Church of England as one of her ministers, he is bound, by honour and conscience, to support our ecclesiastical establishment. If any clergyman act otherwise his conduct is not to be justified, whatever may be his religious professions. It must be lamented, however, that many religious clergymen, whose private lives are pious and exemplary, whose public labours manifest zeal for the glory of God and the good of mankind, and whose attachment to the Church of England is unquestionable, should still neglect to use those precautions, which would greatly promote the object of their wishes. I have long been convinced that careless, wicked, and idle clergymen, (of whom, alas! the number is sadly too great) have much increased the Dissenters in this nation; but there are others of a very different

description, who have undesignedly contributed to the same end. They have done this, I conceive, by means of extemporary sermons; by the manner in which they too often conduct their private religious meetings; by reading the public prayers in an irreverent manner; by not impressing the minds of their people with suitable ideas of the value and excellence of the services of our church; by exerting themselves to get young men, not duly qualified, into the ministry; by placing young inexperienced clergymen in important stations; by recommending books, which contain what is good and useful, but are decidedly adverse to the church; and by not explaining the nature of schism, and its probable final consequences.

I know there are persons who think that extemporary sermons are more useful than any others. I am altogether of a contrary opinion. Without discussing this point at present, I am confident that such sermons have supported the cause of the Dissenters. By far the greater part of the dissenting ministers preach extemporary sermons; but the number of clergymen who do so, is comparatively very small: there is, therefore, a very great probability that, when an extemporary preacher, in the Church of England, is removed from his present situation, he will be succeeded by a man who reads his sermons. This change is disliked by many persons; and to some weak minds it is an insupportable evil, and is considered as a grand mark distinguishing one who fully preaches the gospel of Christ, from another who declares only a part of the will of God, or who is a mere hireling that "careth not for the sheep." And we cannot altogether wonder that these sentiments are entertained by such congregations. Most men are much more regulated by prejudice, by habit and passion, than by reason. When, therefore, a minister has, in general, conducted himself with propriety, and his labours have been useful to his people, it is natural to suppose that his hearers will esteem his method of preaching to be the best; and will disapprove, in a greater or less degree, of those who differ from him.

Most extemporary preachers, it is

also to be feared, do not bestow sufficient labour on their sermons, and are not sufficiently aware of the consequences which may arise from what they say in the pulpit, but yield too readily to the feelings of their minds, when warmed and animated by their subject; and in this state they often advance doctrines and use expressions which are not to be justified. Firmness, a full declaration of the truth, and animated zeal, are things which I greatly admire in a preacher: but they ought to be subject to sound reason, and ought only to appear in things about which the holy word of God has given us clear and full information. Almost all men are fond of what is extraordinary, and are averse to moderation even in disputable matters. This general disposition forwards very considerably the erroneous conclusion of many persons, who, from want of judgment, mistake clamorous vehemence for zeal, and hasty bold decisions for a full declaration of truth. Whether I have pointed out causes with propriety or not, of this I am satisfied, that almost all congregations, which have been accustomed to hear an extemporary preacher, are dissatisfied with written sermons; and when such a preacher is removed from any situation, some of his hearers leave the church, because the succeeding pastor wishes to feed them with less pleasant, though, perhaps, more substantial food. And in very many cases, where this is not the sole reason that leads men to become Dissenters, it proves a most powerful auxiliary.

In the second place, many pious clergymen, (and, perhaps, extemporary preachers more particularly) have encouraged Dissenters by the manner in which they have read the prayers of our church. Before I mention other particulars, I lament that so many clergymen are unable to read with propriety, and in an engaging manner. In the other professions, and in all kinds of business, it is thought necessary to bestow much thought and labour in order to obtain success; but very few clergymen are willing to subject themselves to much inconvenience or trouble, in order to excel in a most important branch of the most important of all

offices; and whilst some readers are indifferent about the estimation in which they are held by the people, others expect to gain that estimation in some magical way, without exertion and without attention. In this way, the prayers of our church appear to great disadvantage; many congregations never see their beauty and excellency, and remain ignorant of the fervent feelings they are capable of exciting.

But I will not confine the attention to this point; let us suppose that a parish priest has acquired a bad habit of reading, let us make due allowance for this habit, yet may we reasonably expect reverence and animation when such a minister offers up public prayers to Almighty God. How often have I been grieved to observe coldness and comparative indifference in the reading-desk, but warmth and animation in the pulpit! In how many different places have I been obliged to conclude, this man preaches in earnest, but prays with indifference! I have asked myself, I have asked others, what is the reason of such conduct? Does the preacher regard his own composition as more worthy of regard than our excellent forms of prayer? surely not: and without all doubt, his sermons are much inferior to the holy scriptures, different portions of which form no inconsiderable part of the service of our church. What then? Is the duty of public instruction more important than that of public prayer? To declare the will of God, to persuade men to repent and to believe in Jesus Christ, and to point out the duties of our fellow-creatures, are points deserving the most serious attention. But prayer is still more important. The ungodly man may be converted from the error of his ways, and the servant of Christ may grow in grace, without the help of sermons, but without prayer they cannot. Prayer is the channel through which divine blessings flow to man; it is the most honourable of all employments: man is then engaged in communion with the Almighty Creator of all things, with the gracious Redeemer of the world.

Would clergymen insist upon these things, would they point out the excel-

lency of our public prayers, would they teach their people that public worship should consist chiefly of prayer, they would then place a mountain difficult of access in the way which leads to separation, and they would render the barrier, that defends our sacred church, much stronger than it was before. But when all these things are neglected, and when some ministers, by their opinions, and others by their conduct, and others again by both these means, encourage the idea that the sermon is more important than the prayers, and that extemporary prayers are preferable to written forms, it is not to be wondered at if, at first, their people become Dissenters in some respects; and if, afterwards, they leave the church altogether.

CHURCHMAN.

To the Editor of the Christian Observer.

I AM a person who, in the former part of my life, frequently mixed in the world; and in the metropolis, and various other parts of the kingdom, had an opportunity of making my observations both on the gayer and graver scenes of life. But for several years past, partly from ill health, and the loss of those most dear to me, I have lived in a very retired spot, and have known very little of what passed in the busy world.

Last summer, being called upon to attend a sick relation, I took the opportunity of visiting some friends in London, and other places. Several of the changes which had taken place during my retirement, served to amuse me, but that which is the occasion of this paper, gave me real concern; I mean the great inattention and irreverence which prevail in the house of God. It was not in one church only, but in many, both in London and elsewhere, that I observed not only numbers coming in when the service was half over, and others just before the sermon; but many already there shewing, by their behaviour, that they might have been with equal advantage in any other place, sitting down the whole time of the prayers, as if they had no other concern than to hear the sermon. I could not help saying to myself, these things did not use to be so; surely they ought not to be so: but as I think all I can say

upon this subject will not have the weight I wish it to have, I will call in an abler pen, and give an extract from one of the sermons of the excellent Bishop Beveridge; who, although now an old fashioned divine, is still a great favourite of mine.

Speaking of the presence of Christ, where two or three are met together in his name, he says, "when I consider this I cannot but wonder how people can carry themselves, as they commonly do at church, with no more reverence and devotion than they do at home; coming in, staying here a while, then going out again, with no more concern upon them than as if nobody was amongst them or saw them, but their fellow-creatures; but I beg of you to consider. Do not you believe what Christ said to be true? I hope you do.

"Now suppose you saw him, the eternal Son of God, your Lord, your Saviour, your Judge; suppose you saw him at this time standing in the midst of you, incircled with rays of glory and majesty about his head, and with all spiritual blessings in his hand, ready to distribute them to all that have a mind to them; if you thus saw him, could you be able to stand upon your legs? would you not all fall down and worship him? would not your eyes be fastened upon him, and your ears listen to what he saith? would you not beseech him, upon your knees, to have mercy upon you, to bless you and to give you the pearl of great price that is in his hand? I dare say you would; and yet this is your case, at this time and at all times, when we meet together in his name. If you truly believe the gospel, you cannot but see your Saviour with the eye of faith in the midst of you, as plainly as Mary did when she sat at his feet: and then how gravely, how modestly, how reverently, would you behave yourselves before him all the while you are in his house; and so never come together, as many of you do for the worse, but always for the better. And let me advise you all, whenever you go to the house of God, to consider where you are going, and who you are to meet there; and so soon as ever you come into his presence, be sure to fall down upon your knees before him, humbly beseeching

him to assist you by his spirit in doing the work you come about; and then, in an humble confidence of his assistance, set upon it with all your might; offering up your prayers and praises, not only with your lips, but from the bottom of your hearts; receiving the word you hear, not as the word of man, but, as it is in truth, the word of God, which effectually worketh in them that believe. I need not tell you you must be upon your knees all the time you are praying to Almighty God; for that you cannot but choose to be, if ye pray in faith, and without that, ye had as good be out of the church as in it for any good ye do or can get there, as some here present have found, I fear, from long experience. But this I must put you in mind of, that you must use all the means of grace continually. So whenever you have used them, ye must always lift up your hearts to Christ your Saviour, and trust in him for God's acceptance for what ye have done, and for his blessing upon it; and then you can never come to church but ye will return wiser and better than ye came; and so grow in grace, and in the knowledge of Jesus Christ our Lord, every day more and more, till ye arrive at that degree of righteousness and true holiness which is the one thing needful, to make you happy for ever."

You see, Mr. Editor, the good bishop never so much as mentions sitting down during the prayers. I therefore conclude this was an indecency that had not crept into the church in his days; but as I really believe some very well meaning people have given way to this idle, not to say, wicked custom, I hope they will for the future avoid it. If this paper serves to show one person only the error of their way, I shall think myself amply repaid. G. F.

To the Editor of the Christian Observer.

As you are a decided advocate for episcopacy, I need not apologize for sending you an extract from a little piece, which is not in every body's hands. It is a circular letter of Archbishop Tennison to the bishops of his province. The title is as follows: "His Grace the Lord Archbishop of Canterbury's Letter to the Right Re-

verend the Lords Bishops of his Province." The copy which I have before me is directed, in the words immediately following, "To the Right Reverend the Lord Bishop of Coventry and Lichfield."

The occasion of this letter is represented by the most reverend writer to be "the sensible growth of vice and profaneness in the nation;" and among the directions which it contains occurs the following:

"It were to be wished, that the clergy of every neighbourhood, would agree upon frequent *meetings*, to consult for the good of religion in general, and to advise with one another about any difficulties that may happen in their particular cures. By what methods any evil customs may most easily be broken; how a sinner may most effectually be reclaimed; and (in general) how each of them, in their several circumstances, may contribute most to the advancement of religion. Such *consultations* as these, besides the mutual benefit of advice and instruction, will be a natural means to excite the zeal of some, to reduce the over-eagerness of others to a due temper, and to provoke all to a religious emulation in the improvement of *piety* and *order* within their respective parishes. And these *meetings* might still be made a greater advantage to the clergy in carrying on the *reformation* of men's *lives* and *manners*, by inviting the *churchwardens* of their several parishes, and other pious persons among the *laity*, to join with them in the execution of the most probable methods that can be suggested for those good ends. And we may very reasonably expect the happy effects of such a concurrence, from the visible success of that noble zeal wherewith so many about the great *cities* in my neighbourhood, do promote true *piety*, and a *reformation* of *manners*. And, therefore, I desire you that you will particularly excite your clergy to the procuring such assistances as these, for the more effectual discharge of their own duty."

This letter is dated "Lambeth, April 4th, 1699." Subjoined is ano-

ther of the Bishop of Coventry and Lichfield (Lloyd) "to the Reverend the Archdeacons of the Diocese of Coventry and Lichfield;" in which his lordship expresses his perfect agreement with the Archbishop in all the particulars of the letter addressed to him and his brethren.

ERGO.

*On the Discipline of the Established Church.**

THERE is not the least doubt, that the offences of adultery, fornication, incest, and solicitation of chastity, are cognisable in the ecclesiastical court.† For the commission of either of these crimes, the offender may be prosecuted in the ecclesiastical court of the diocese in which he is resident, at the instance of the churchwardens or a voluntary promoter; and if convicted, upon the testimony of two witnesses at least, he will be enjoined public penance, and be condemned in the costs of the suit. If the offender refuses to obey the sentence of the ecclesiastical judge, he becomes liable, first, to excommunication; and, secondly, to imprisonment, by virtue of the writ *de excommunicato capiendo*.

The particular kind of punishment which is to be inflicted on a clergyman, who has been guilty of some gross act of immorality, the cognizance of which belongs to the ecclesiastical jurisdiction, appears to me to be left, in a great measure, to the discretion of the ordinary, by whom the sentence must be pronounced in person.‡ The punishment may extend to *suspension* from the exercise of the ministry; but whether it may be extended to *deprivation*, if the offender has a benefice, may be doubted; for, by institution and induction, he becomes seised of an estate of freehold in his benefice, of which he cannot, I conceive, be divested, except in those cases in which deprivation is directed by the statute law.§ If, however, he

* See Christian Observer for March, p. 159.

† Canon 109. 2 Burn's Eccles. Law, 39, 402. Sixth Edition. Ayliffe's Parergon, 239. 3 Bl. Com. 139.

‡ Canon 122.

§ Is an excommunicated clergyman capable

is suspended for gross immorality, a sequestrator must of necessity be appointed by the ordinary to perform the parochial duties, and a salary paid him out of the profits of the living. There can be no reasonable ground to suppose, that the punishment which would be inflicted on a clergyman, whether beneficed or not, for any gross act of immorality, would be *less* in its degree than that to which a layman would be liable for the same offence. A prosecution of this kind is denominated a *cause of office*; because the articles of accusation are objected to the offender by the chancellor of the diocese, by virtue of his office of judge, upon the promotion or at the instance of some other person, who is the *real* prosecutor, and who, as such, will be condemned in the costs of the suit should the defendant be acquitted, and in some cases become liable, in

of holding a benefice? Grey, in his System of English Ecclesiastical Law, says, that a clergyman is subject to deprivation by the common law, for incontinence and drunkenness, &c.—EDITOR.

that event, to an action at common law for damages; *but* an action of this kind cannot be maintained, unless the original prosecution was malicious and without any probable cause.†

Thus have I endeavoured to give your correspondent the best information which my knowledge of such of the ecclesiastical laws as have appeared in print, and a small share of practice in the consistory court of a country diocese, have enabled me to communicate. I have written with great caution; being convinced that a complete knowledge of the ecclesiastical law cannot be obtained from the few treatises on that subject which are now in print, and that it can be acquired by no other means than a constant personal attendance on the superior ecclesiastical courts in the metropolis, especially as their decisions are not, like those of the temporal courts, published in a regular series of reports.

AN ATTORNEY.

† 1 Burn's Eccles. Law, 415. Fisher against Bristow and others, Douglas's Reports, 215. 3 Bl. Com. 126. Twelfth Edition.

MISCELLANEOUS.

Extracts from an unpublished Tour on the Continent.

(Continued from p. 154.)

GIORNICO...LUGANO.

TOWARDS the evening I overtook a capuchin on the road, and joined him, as I never failed to do whenever I fell in with any of the religious profession; since I generally promised myself either amusement or instruction from one that wore the ecclesiastical habit. A peasant passed us a few minutes after the commencement of our acquaintance, and addressed my venerable companion with a salutation worthy a christian of the first century, and which called to my mind the laudable custom, of which we have an example in Boaz and his reapers:—*Sia lodato Jesu Christo*, cries the honest countryman; *Sempre sia lodato*, replied the father. On my expressing some degree of wonder at this circumstance, I was informed that this custom of salutation was not uncommon in these Alpine regions. During a short pause in our conversation I was suddenly surprised by what I thought to be the singing of a thrush, which seemed close to my ear; on turning my head I was not a little astonished to find the harmony proceeded from the mouth of my grave capuchin. He perceived my astonishment, and, to increase it, imitated the notes of the nightingale and other singing birds so perfectly, that I am well persuaded he might make an ample fortune by the help of his voice, were he to quit his convent and go upon his travels. He told me he could imitate the voices of most of the singing birds, and that he had acquired that art by walking out alone when young, and attending to their notes. My companion had been absent some time from his convent, which joined to a neighbouring village: as we approached it the country people of all denominations greeted him courteous-

mon in these Alpine regions. During a short pause in our conversation I was suddenly surprised by what I thought to be the singing of a thrush, which seemed close to my ear; on turning my head I was not a little astonished to find the harmony proceeded from the mouth of my grave capuchin. He perceived my astonishment, and, to increase it, imitated the notes of the nightingale and other singing birds so perfectly, that I am well persuaded he might make an ample fortune by the help of his voice, were he to quit his convent and go upon his travels. He told me he could imitate the voices of most of the singing birds, and that he had acquired that art by walking out alone when young, and attending to their notes. My companion had been absent some time from his convent, which joined to a neighbouring village: as we approached it the country people of all denominations greeted him courteous-

Christ. Observ. No. 29.

ly as he passed, and signified to him, by their honest smiles, that his arrival gave them pleasure. Some of them called after him, and earnestly pressed him to accept of some refreshment after the fatigues of his journey. I entered with him into the monastery, which was very homely, but at the same time extremely neat. The cells were placed in rows down a long gallery, and were all of wood; over each of them was inscribed a text of scripture from the Latin Vulgate. After refreshing myself with a glass of fresh water in the pilgrim style, I set off for *Giornico*, a small village on the bank of a torrent, where we were to take up our abode that evening. In my way I found a young female peasant sitting on a stone opposite a small chapel by the side of the road; she was reading with some earnestness to a little boy that was near her. I was anxious to know the contents of a book that so strongly engaged the attention of these young persons. I went up to them, and offered to look over the book; the paysanne shut it at my approach, and at first appeared offended or frightened at the liberty I took; but at last perceiving I had no bad intentions, she smiled, and opening her book held it to me, and said, *un bel libro*. Indeed her character of it was just, it was called the *Giardini spirituale*, and contained several excellent prayers and exhortations. Sights of this kind are not very common in our age or country; I confess it affected me much, and it is with pleasure I mention so agreeable a circumstance.

We met this night with a very bad inn, slept but little, and rose next morning two hours before day-break. An hour's march from *Giornico* brought us to a bridge, where we passed over into the *Bellinzona*, and in four hours more we reached the town of that name, which with the province is under the dominion of the three small cantons of Uri, Unterwald, and Schwitz, which send their respective bailiffs here by turns. About twenty years ago the skeleton of a Roman Consul was dug up under the castle above this town; a gold chain was hanging round the neck with a golden

medaille, on which was engraved the name of Manlius. From *Bellinzona* I set forward for *Lugano*. Pursuing my way along the valley, I came to the lake of *Lucarno*, from whence I ascended the mount *Chenese*, through a wood of chesnut-trees. Descending this mountain, I found myself in the midst of vines, which hung laden with fruit, by the side of the road. The country was flatter as I approached *Lugano*, where I arrived at six o'clock, the third day after my leaving *Altorf*. I here dismissed the guide, and paid him four louis d'ors for the use of two horses. The price was enormous, but as our aubergist at *Altorf* was called to the bar, (as he himself informed me) the magnitude of the fee might be accounted for. Upon the whole, the mode of travelling which I had adopted was very agreeable, and I never repented of it. I was sometimes overcome with heat; but this was only troublesome two or three hours in the day, on account of the height of the mountains, which cast a refreshing shade all around them: the numerous torrents also, which are met with every half hour, always bring with them cooling gales, which alleviate the heat and recruit the drooping strength of the fainting traveller. I had provided myself with plenty of lemons and sugar, which I have ever found to be the best antidote against excessive thirst, and had generally a crust of bread in my pocket, which, pilgrim-like, I dipt in the springs as I passed along, and almost every hour regaled myself with a delicious morsel. The distance from *Altorf* to *Lugano* is generally computed at thirty leagues; the way is much better and shorter in the winter than in the summer season; for the snow is soon frozen sufficiently to form a good hard road, and the valleys are entirely filled up, so that one passes straight over without even perceiving them. The points of view throughout the whole of this passage are delightful and various, as may be easily imagined, from the abundance of rocks, wood, and water, hill and dale, which, at every moment, present themselves under the different forms of the beautiful and the sublime. Nothing contributes more to the beauty of the prospect than the infinite number of

streams, which gush from the mountains in every different form and direction, and seem as if nature had designed them for the sole ornament of this enchanting region. Sometimes they fall headlong from the top of an immense precipice, and dash with tumultuous fury against the divers fragments which oppose their passage; sometimes their course is less tumultuous though not less rapid, and the eye is amused by the gliding velocity of a current, whose waters are of a crystal transparency, and, though deep, exhibit to the view those numerous variegated pebbles which adorn its bed: at other times, the streams fall from rock to rock down the declivities of the highest mountains, and, flowing through woods of pines or larches, form the most elegant cascades, and at length empty themselves, within a few yards of the public roads, into basins of stone. These are sometimes so regular, that they seem the works rather of art than of nature; and one might almost suspect that a Brown or a Richmond had been displaying their taste amidst these wild romantic regions.

Another considerable addition to the beauty of these Alpine prospects is the variety of churches, which are built of the most elegant stone, though all the houses are only composed of wooden materials. These sacred edifices must have been reared at no small expense, as the stone must have been brought from a considerable distance. Whatever was the motive for thus distinguishing the house of God above the habitations of men, the circumstance itself ought to be contemplated as a severe reproof on that slovenliness which characterizes many of our parish churches, which in neatness and elegance are sometimes on a level with the meanest cottage in the place. These churches are mostly placed among the loftiest trees, towards the top of the hills, and, as often as possible, on the narrowest points of rocks and precipices; so that one is apt to wonder by what means they are rendered accessible. I assign two reasons for this singularity of their situation; first, the advantage of their appearance on such elevated spots; and secondly, in order to render them more frequented: for

the lower class among the catholics generally apprehend that the more difficulties they go through to arrive at a church, the more acceptable are their devotions; imagining, no doubt, that the transcendency of their merit bears an exact proportion to the steepness of the ascent. Should there be found in these retired regions an artful priest, with an arithmetical head, he might perhaps, by the power of figures, calculate the proportion to a hair. An Italian priest in the neighbourhood, endued with more simplicity than wit, honestly confessed to me, that he believed there was much truth in what I imagined.

(To be continued.)

To the Editor of the Christian Observer.

ARE you candid? are you just? Then pause before you decidedly condemn the *White Female Slave Trade*, on which a correspondent, in your No. for March, animadverted with such severity. This correspondent, probably, writes with good intentions, but evidently with little caution or thought. It becomes you, Sir, to adopt a different conduct, to remember the title by which you have distinguished yourself, and to observe carefully before you pronounce peremptorily. I, therefore, entreat you to weigh with coolness the following remarks.

Your correspondent has, in his style of argument, imitated those whom, by a very appropriate epithet, he terms "the zealous African abolitionists." He debates the question on the two grounds of *humanity* and *policy*. I hesitate not to encounter him on both. But, although as fast a friend to humanity as the most zealous of these zealous abolitionists, I could wish that the policy of slavery had been the only point at issue. I confess, Sir, I love a solid, tangible, material, subject of discussion. Men's notions of mental qualities vary with the varieties of climate and situation. Their ideas of humanity, in particular, are infinitely diversified, from the Gentoo who religiously feeds on rice and pulse, to the savage who dutifully dines on his decrepit parents. The rule of expediency, on the contrary, is, in given circumstances, invariable; and is, in fact,

now acknowledged by all sensible men to be the only standard of right and wrong. But I waive the advantage which I might derive from these preliminary remarks, and am content to discuss this question on the principles both of humanity and of policy.

To begin, therefore, with the policy of the *White Slave Trade*, it cannot escape you, Mr. Editor, that *the White Slave Trade is the grand nursery of British coachmen*. In this species of population Great Britain is confessedly unrivalled; and every nerve of the state should be strained to maintain a succession of so hardy a race. What numbers of them are annually employed in the Slave-carrying-trade, I have not sufficient data to calculate; but they are evidently very considerable. The obvious effect of the service in which they are employed, is, to render them vigilant, impetuous, and patient to toil. Your *humane* correspondent, indeed, complains that they suffer from "the rigour of a northern winter." But he should have known that they fortify themselves against the inclemencies of climate by the unlimited use of a certain staple article of West Indian produce; an excellent habit, which has the further effect of ministering to the greatness of our colonial commerce. The use too of this commodity frequently excites among them the most generous single combats, which are maintained with a spirit quite unknown to the pedestrian vulgar. This practice, not unaptly termed *boxing*, has, like duelling, the double effect of refining the manners, while it quickens the courage, of this energetic and deserving order of men.

To enumerate the benefits which our *revenues* derive from the White Slave Trade would be endless. I shall barely mention, that the vehicles which annually clear out for the carrying-trade in this island, swelled the income of government for the last year by little less than 180,000*l*. The lamentations of your correspondent over the loss which he supposes population to sustain by the White Slave Trade, are idle. Perhaps a few sickly ones may die in the *seasoning*, but the gap is soon filled up; and whoever writes elegies on them, would be as well-employed in whining

over the drowning of so many blind kittens.

I shall next proceed to an argument, which will prove both the policy and the humanity of the White Slave Trade at a stroke. I mean the *antiquity* of this species of commerce. Every wise man, Mr. Editor, will keep his eye on past times, at every step he takes in life; exactly as a seasoned stage-coacher always rides backwards. Now the Female Slave Trade, I am bold to assert, has prevailed in all civilized countries throughout all ages; and who are these upstart wittlings that oppose their shallow systems to the wisdom of our ancestors? I will farther be bold to say, that the more civilized any nation becomes, the more does this trade flourish in that nation.* In our own country, it can be traced at least as high as the reign of Queen Elizabeth, so dear to all true Englishmen; and no man will dare to deny that it has been increasing ever since that period. Now if it were unjust and impolitic, would it not have been abolished before our times? Were our ancestors ever unwise or cruel? and, if they were, is it our business to correct them, who were our elders, and to whom we owe so much? Besides, it should be remembered, that *the faith of parliament* is pledged to support these White Slave Traders. The public slave markets in this metropolis are regularly licensed, as such, by the legislature; and the numerous markets held by private individuals are, in fact, licensed also, on condition of their annually paying various taxes. Now, Mr. Editor, I myself frequently hold one of these private

* In Mr. Francklyn's "Answer to the Rev. Mr. Clarkson's Essay on Slavery and the African Slave Trade," the following paragraph occurs, setting forth a new and most curious test of civilization. "I cannot avoid observing, in addition, that, on the discovery of Mexico by the Spaniards, slavery was in use among them; and that it was not only prisoners of war who were slaves. *I conceive this remark to be the more pertinent, because it shews the difference between civilized people and savages.* The nation of Mexico, and the neighbourhood, had attained a much higher degree of civilization than was known in Europe even in the fourteenth century, and possessed slaves; whereas the savages, a very few degrees to the northward of them, had none, except their wives." pp. 52, 53.

markets; and I do so, relying on the justice of parliament. I wish, therefore, that these zealous gentlemen would inform me *whose* interest they would have parliament consult; those of the Slave Traders, to whom its faith is pledged, or those of the Slaves, to whom it never dreamt of pledging any faith at all? of the Slave Traders, who would be so grievously disappointed by the abolition; or of the Slaves, who must, by this time, have made up their minds to their condition, and would, perhaps, therefore, be incommoded by a change?

Let the subject be next argued, Sir, on the ground of *humanity* alone. Here I must put a question, which has often been urged with great effect against the abolition of the African Slave Trade. Would the persons thus enslaved have been happier at home? We know, with respect to the African Slaves, that they are frequently sold by their own parents; that they have, in general, already forfeited their liberty in their own country, by being deep in debt, or by being convicted of practising witchcraft; and that, if returned on the hands of their owners as unsaleable, they are coolly butchered. Is the case of our White Slaves very different? Are not these also brought to the shambles by their own parents? In spite of the tuition of their new master, do not we find them after all but too *bewitching*? and, if not *enslaved* by *fashion*, would they not be *killed* by *ennui*? Then, as to happiness, who so happy as our White Slaves? I will venture to affirm that an ordinary slave, if in health, will squeeze a greater quantity of laughing, singing, and skipping into the space of a month, than any ten free women would sprinkle over the surface of two whole years.

In fact, these white negroes occupy that place in the scale of society to which nature destined them. They are an *inferior order of beings*; and their inferiority is proved, like that of the Africans, by their *complexions* and their *hair*. Not that their colour is black, or their heads woolly; but then both have other qualities not less singular. You, doubtless, guess, Mr. Editor, that I allude to the great and sudden

changes they undergo. A slave who, in the morning, is a sallow spectre, appears in the market a brilliant brunette, and the brunette of to-day becomes all fair and flaxen to-morrow. She has colour, hair, and eyebrows, that grow for the occasion, and they even vary on different occasions. This remarkable approach to the properties of a noted little animal of the lizard kind, proves, that the intellect of a White Slave is not very commanding: besides, the connection between the inside and the outside of the head must be obvious to every man that has one of his own; nor can the *pineal gland* be worth much, where the *mucous membrane* is so vicious. Indeed the greatest impostor that ever lived, and who, therefore, could not well be imposed on himself, has decided this point, by clearly ascertaining that female slaves (and in his country all females were slaves) are totally unfurnished with souls; and so firmly did he believe this truth, that he destroyed the bodies of all who pretended to doubt it.

You cannot but have perceived, Sir, the adroitness with which your correspondent, whom I am opposing, has declined discussing this subject on the ground of *religion*. "It would be a folly (he says) to inquire into it on this principle." It would have been folly, indeed, in him; but I shall take care that he gains nothing by his wisdom in shunning such inquiry. What will you say, Mr. Editor, when I inform you that the White Slave Trade is *expressly foretold in scripture*; and that, therefore, we Slavers are only fulfilling a prophecy? I shall content myself with reminding you of one passage, which tells us that "in the last days men shall creep into houses, and *lead captive silly women*, laden with sins, led away with divers lusts." It is true, some may object, that our conduct is to be regulated, not by prophecies but by precepts; and that, if we really believe the prophecies, we need not be anxious to take the accomplishment of them on ourselves. But such sophistries are easily framed; and you will agree with me, that to combat them would be an unprofitable waste of time and toil.

I shall only add, that I have some

little title to be heard on this subject; because, as I before stated, I not unfrequently hold a private Slave-market on my own premises. This practice I certainly shall not relinquish; because, were I even to do so, some other trader would step into my place, the trade would thus be continued, and I should starve. But I repeat that it is a trade, lawful, just, and politic; lawful because by law established, just because politic, and politic because of long standing. Little attention should be paid to the heated declamations of young and ignorant and fanatical men, who out of pure humanity would throw the world into confusion, and break all the bones of society in order to set them again more perfectly. Beware, Sir, of *illuminés*; for such are abroad. Beware of the ridiculous doctrine of perfectibility. In the meanwhile, I leave you to judge between me and your *zealous* correspondent. I hope it is no proof of vanity in me to assert, that my great stake in the trade is sure to prevent me from forming a hasty or partial judgment on this question; while he avows himself to be a prejudiced inquirer, by the very title he has assumed. In short, he is *an enemy to all slavery*, and I am A WHITE SLAVE TRADER.

To the Editor of the Christian Observer.

I APPREHEND that one of the means by which the Christian Observer may be useful, is that of holding up to the public view any trials by which the cause of morality has been sustained. Our judges frequently give moral lectures from the bench, which have no small influence on the general manners, and every christian feels himself indebted to those venerable expositors of our law, who avail themselves of any suitable occasion of censuring vice, and giving their testimony on the side of religion and virtue.

The houses of parliament also are occasionally schools of morality. In the House of Lords adultery bills have sometimes drawn forth expressions of just indignation against profligacy in higher life, and the reports of the House of Commons, on election cases, have frequently done honour to the committees which made them, and have occa-

sioned solemn admonitions from the speaker, who is the representative of that house, to persons brought to the bar on account of their violation of the law; admonitions which it would be well if every election agent in the kingdom would seriously contemplate.

I will now request you to give additional publicity to the following address of the Speaker of the House of Commons, on the recent occasion of the report on the Aylesbury petition.

House of Commons, March 14, John Wilson was brought to the bar on the motion of Mr. Hurst. The Speaker then addressed him nearly as follows:

"John Wilson, a select committee of this house, which was appointed to try the merits of the Aylesbury Election Petition, has reported that you have been guilty of gross and wilful prevarication. In the corrupt and scandalous scenes which have been exhibited there, you have acted a principal part. A systematic plan was adopted for the bribery of the electors, which plan was so far matured, as must inevitably tend to the prejudice of the freedom of election, and would materially infringe upon the privileges of this house. But though by such means the privileges of the house may be violated for a time, no plan whatever can possibly be so firmly established, as to subvert or prevent the operation of those salutary regulations which the legislature has adopted for the preservation of freedom in election, and for the punishment of offences like your's. Among the confusion and embarrassment which you created, you were the first to suffer. Your prevarication has been reported to this house; you have been imprisoned in the common gaol of Newgate, by which your character has been stigmatised, and you have suffered in your person. The justice of the House is so far satisfied; the rest of your conduct is reserved for future investigation, and you are now ordered to be discharged upon paying your fees. Take him away."

Y. N.

To the Editor of the Christian Observer.

THE favour you granted to one of our family, by inserting the remonstrance of *Sunday* in your valuable work (for

September 1803, p. 547) was gratefully noticed by all the other children of our common parent, and encouraged us to represent our grievances to you: I, therefore, as ranking next to *Sunday*, was desired to write in the name of the rest.

We are not forgetful of that passage in the supreme law, in which our designation is so clearly marked, viz. "Six days shalt thou labour and do all thy work." Nor are we envious of that honour which has been rendered by wise and good men to *Sunday*, by entitling it, as some of them have done, the *Prince of Days*. Yet though appointed for the pursuit of meaner concerns than those for which *Sunday* was consecrated, we recollect that it was the intention of him who appointed us all our respective offices, that *we*, the inferior days of the week, should be honoured with some portion of that sanctity, which peculiarly belongs to the *first* of the family. And we cannot but complain, that from very few do we now receive this honour. From morning till night are we kept, either drudging at the oar of business, or attending the calls of amusement.

Formerly, Sir, it was the custom to employ us in an act of religious worship before any thing else was taken in hand. In noble families, a person in holy orders was kept for this purpose; and we rejoiced every morning to see the peer, with his wedded partner, his children, and his numerous servants, all in their places in the chapel; while the minister of religion stood up in the midst of them reading the word of life, or knelt down to offer up the prayers and thanksgivings of the whole household to their great and gracious Creator. In smaller families this service was performed by the master of the house, and this honour which we received at our early appearance was repeated at our departure. But now, this is considered as an obsolete custom. In many noble mansions, the chapel (if still standing) is no more than a vestige of ancient manners. The chaplain, though for some convenient reasons the appointment is still continued, is not a domestic. In many cases he never sees his patron, nor ever had any communi-

cation with him, save the receiving from him a piece of parchment and a few yards of black silk, which he wears when he is in full dress. In the smaller families, the good old custom, here alluded to, has equally disappeared: the master of the house, because he is not a priest, acts in this particular as if he were under no obligation to be a christian.

You will not be very far from the truth if you should conclude, that the people by whom we are thus deprived of all religious honour, are very indifferent to religion itself; and that they pay as little respect to it, when our dear and venerable relative *Sunday* is present, as they do when *we* are in attendance. This is really the fact with many of them. But what may seem very extraordinary is, that we have reason to urge our complaints even against some, who seem during the interval of our absence to be indefatigable in the service of religion, but who, nevertheless, make no other use of us than an Atheist would. Were you to see how these people spend that interval, running from church to church, following every popular preacher; out in the morning to hear this minister, again in the afternoon to hear another; hastening home and throwing a dish of tea down their throats in the greatest hurry that they may be out again in time to hear a third sermon from a third preacher; filling up all the intervals of public worship with incessant talk on religious subjects—Were you, Mr. Editor, to see all this, you would, perhaps, suppose, that when *we* returned to our stations, they would meet us in the same spirit that seemed to actuate them during our absence; and employ us for a while in offices similar to those in which they then seemed to be so zealously engaged; and so, indeed, do some of them, but not all. Not a few have I seen go about their worldly concerns the next morning, without performing one act of religious worship, and behaving through the whole term of my attendance as if they had exhausted themselves of all their piety in the exercises of the preceding interval. Tuesday is ready to give a similar account of them. Indeed all our family

join in the same testimony; and Saturday, in particular, declares, that to the very last minute of attendance, they keep toiling on, in mere worldly concerns, without leaving off an hour or two sooner, as one might expect, in order to prepare for the proper reception of Sunday, who they know will be with them the next morning. You may suppose that though the acts of religion be suspended after Sunday is gone, yet that the *influence* of religion remains; but we, who know how the persons in question live, can assure you, that notwithstanding appearances are so much in their favour once a week, they are actuated by the common principles of human nature; and yield as readily to the temptations of vanity, avarice, and even dishonesty, as those who never go within the walls of a church.

Though we are defrauded by these people of that religious honour which we ought to receive, and which might be given to us without any hindrance to other concerns, for the prosecution of which we are appointed; yet we do not accuse them of such degradation as we are obliged to submit to from other hands. Many of those, who are not uniformly religious, are nevertheless industrious; and we see their diligence applied to some useful purpose, though the *one thing needful* be not their predominant concern. But there are others on whom we are obliged to attend while they are engaged in employments the most frivolous; so that we may be said to be exhausted in "*doing nothing with a great deal of pains.*" We are employed, for instance, from morning till night by a young lady, (who, if properly trained during our attendance, might be rendered a useful character in this world, and a happy being in the world to come,) in occupations which have no important object. There must we attend for hours, while she is thrumming upon a piano-forte. Then comes the dancing-master, with whom another hour or two is consumed to as little purpose. Then we must attend her on a ride or walk, to inquire after the health of those about whom she cares nothing. After this we are employed at her toilette: we then go down with her to dinner, at which she sits much longer than

is necessary to satisfy the calls of hunger. From hence we accompany her to some place of public entertainment, where we are kept to so late an hour, that we are in danger of jostling against one another: from this long attendance we retire, with the melancholy reflection, that we have not been employed in any one act of essential service either to this trifle or any one else.

We could furnish you with many other instances of this prostitution of our attendance by those, who with health, with wealth, with influence, and many other talents, do nothing, though surrounded by innumerable objects on whom those talents might be employed with incalculable benefit. Some of these persons, instead of accounting our attendance a favourable circumstance for the prosecution of any useful pursuit, are weary of it; lay plans for our destruction; and will even avow a murderous intention against all our family, by openly talking of "*killing time.*"

Do, Mr. Editor, endeavour to convince them of their fault: you well know how wretched some of them are: and endeavour to shew them, that all their miseries spring in the first instance from not considering that, though a period will ere long be put to our existence, we bear a relation to eternity; and that, on this account, we should not be employed wholly in the affairs of this life. If this consideration do not affect them, remind them that they are accountable for our attendance; and that if they pervert its designation, the guilt will be great and entirely their own. We have never failed to be in our places at the appointed hour, and to stand ready to be employed to the best of purposes. The record of our punctuality is kept in the court of heaven, and *there* must they appear on whom we have attended, to answer for the use they have made of us.

To shew you that we take no pleasure in complaining, we will conclude our address by informing you, that we are not universally treated in the manner above related. The true christian honours us with religious observance, though he employs us not wholly in it, as he does Sunday. We rejoice to see him rising from his bed, and bowing his

knees to God in secret prayer. We see him then calling his family together, to join with him in the act of worship. Under the impressions of religion, and with a sweet composure in his countenance, we see him go about his secular business, and discharge it with diligence and fidelity. Nor does he part with us without performing the same acts of devotion, in which he was engaged in the morning. We have to attend him sometimes under circumstances, in which he is incapable of the duties of active life: but even then he is not weary of us. He still smiles on us as he lies on the bed of sickness, and says, "all the days of my appointed time will I wait till my change come." We hear him sometimes lament, that he has not made a better use of us than he has done; but at the same time rejoicing on account of that grace which did not suffer him to let us pass without employing us in his greatest concerns. He is thankful, on many accounts, for our repeated attendance, but principally for its not having been discontinued before his heart was turned to God, and he was fitted for "that kingdom of heaven which Christ has opened to all true believers." Humbly relying on the merits and intercession of his Saviour for that forgiveness, of which he knows he stands in need, he takes his leave of us with composure, and as we retire we hear him say, "*Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*"

Thus, Mr. Editor, may your readers live and die! and while they thus make a proper use of us, will they be found to have acted the wisest part towards themselves.

Signed, in behalf of all the working days of the week,

MONDAY.

FRAGMENTS.

PERFECTIBILITY OF MAN.

THE argument for the Godwinian or Gallic perfectibility of man has the advantage of more antiquity than is generally imagined. It may be found in an anecdote related by Lord Digby, and is originally popish. For this accomplished nobleman, in a letter to his cousin Sir Kenelm Digby, having introduced

Christ. Observ. No. 29.

an argument used by a zealous Romanist in defence of his church, adds, "yet, I confess, his argument hath often made me smile; it did so bring into my head that gallant consequence of *Charles Thynne's* wherewithal you once made me very merry, by which he undertook to demonstrate, that surely in the world there might be a man so disposed as (having a good rise, and with a convenient career) to leap at once from *England* to *Rome*; for (said he) bring me the best jumper you know; and is it not likely that there may be another that you know not, so active as to outjump him a foot? let him be brought, I hope you will not deny but he may be outjumped an inch: and so by inches and straw-breadths of outleaping one another, why not to a thousand miles?"

ATHEISM DESTRUCTIVE OF SOCIETY.

Bayle, a Frenchman and half an infidel, undertook to prove that Atheism is not destructive of society: Warburton opposed his position. France has made the experiment, and the decision is no longer doubtful.

FREE INQUIRY.

The advocates for the fashionable doctrine of free inquiry, urge the necessity or propriety of reading all sorts of writings in favour of every different opinion, that the conclusion which is drawn may be impartial. The observation of Bishop Hall on this subject is acute and seasonable:—"Let no man tell me of the distinction of that old canonist: *some things* (saith he) *we read lest they should be neglected, as the Bible; some lest they should be unknown, as Arts and Philosophy; some that they may be rejected, as Heretical Books.* True; but let them read that can reject, that can confute; we distrust not our cause, but their weak judgments. A good apothecary can make a good medicine of a strong poison; must children, therefore be allowed that box? *Pharisaism and Christianity.*

FLEURS.

The fate of this town, as related by Bishop Burnet, bears a strong resemblance, in several circumstances, to that of Sodom and Gomorrah. "The voluptuousness of this place became very

crying, and Madam de Salis told me, that she heard her mother often relate some passages of a protestant minister's sermons, that preached in a little church which those of the religion had there, and warned them often of the terrible judgments of God which were hanging over their heads, and that he believed would suddenly break out upon them. On the 25th of August, 1618, an inhabitant came and told them to be gone, for he saw the mountains cleaving; but he was laughed at for his pains. He had a daughter whom he persuaded to leave all and go with him; but when she was gone out of town with him, she called to mind that she had not locked the door of a room in which she had some things of value, and so she went back to do that, and was buried with the rest; for, at the hour of supper, the hill fell down and buried the town and all the inhabitants, so that not one person escaped. The fall of the mountains did so fill the channel of the river, that the first news those of the Chavennes had of it was by the failing of the river. For three or four hours there came not a drop of water, but the river wrought for itself a new course, and returned to them. I could hear no particular character of the man who escaped, so I must leave the secret reason of so singular a preservation to the great discovery at the last day of those steps of divine providence, that are now so unaccountable." Letters, pp. 88, 89, 12mo. edit. 1687.

THE MILLENNIUM OF INFIDELS.

The French revolution, in the eyes of many of the enemies of christianity, was to be the regeneration, not only of France, but of the world; self-love and all unsocial passions were to be annihilated; public good was to be all in all; and human life was to be extended to an indefinite period—almost to immortality. This phrenetic expectation may have been permitted by divine providence, that its signal disappointment may add a lustre to the real Millennium which christians are authorized to look for.

RIDICULE.

When men employ ridicule, it is frequently because their consciences are touched. When our Lord declared, that men cannot serve God and Mammon, "the Pharisees, who were covetous, heard all these things; and they derided him." Luke xvi. 14.

METHODISM AND PLATONISM.

Roscoe, in his Life of Lorenzo de Medici, has asserted, that a strong resemblance is discoverable between the general character of the Platonists and that of the Methodists. The Methodists will, doubtless, be of opinion, that whatever may be his knowledge of Platonism, he understands their system very imperfectly.

REVIEW OF NEW PUBLICATIONS.

CLVII. *Sermons chiefly designed to elucidate some of the leading Doctrines of the Gospel.* By the Reverend EDWARD COOPER, Rector of Hamstall Ridware, in the County of Stafford; Chaplain to the Right Honourable the Earl of Courtown; and late Fellow of All Soul's College, Oxford. 1804. pp. 344.

AMONG the many volumes of discourses which are continually issuing from the press, few, we lament to say, are exactly of that description which the lax and unsettled notions of the christian world, on essential points of theology, absolutely require. To demonstrate the truth of christianity by a lucid arrangement of proofs, and to establish the excellence of its system by a dis-

play of its moral effects, are the ultimate points towards which the labours of most of our modern divines are directed. We are as sensible as any of our contemporaries of the value which ought to be annexed to these argumentative and moral topics; but we are far from considering them as sufficient to constitute the whole of christianity, or to compensate the absence of more evangelical disquisitions.

While, therefore, we pay due homage to such as maintain the evidences and display the moral beauty of our most holy faith, we feel a singular gratitude towards those who, advancing beyond the mere threshold into

the interior of christianity, delineate its peculiar doctrines, and demonstrate their practical influence in purifying the heart and forming the christian character. These latter appear, in our judgment, to supply a desideratum of primary importance; and to perform a duty, which the languishing interests of vital christianity imperiously and peculiarly demand. Actuated by these considerations, we take a real pleasure in calling the public attention to the interesting volume of sermons which is now before us, and shall rejoice if our examination of its merits should conduce, in any measure, to promote its circulation.

The first of this series of discourses is designed to shew "God glorified in the sufferings of Christ," and in doing this the author brings into striking, but familiar, notice the principal topics of the atonement. Having stated how each attribute of the Almighty was separately glorified, he thus emphatically condenses the argument of their having been likewise glorified in union with each other.

"Again, the death of Jesus *bearing our sins in his own body on the tree*, not only exhibits in a glorious manner the divine perfections, when singly and separately examined, but displays them altogether in one grand comprehensive view; shews us the most opposite attributes of God, entire, glorious in themselves, yet acting and exercised together in perfect harmony and concert. Infinite justice and infinite love thoroughly reconciled. *Mercy and truth met together, righteousness and peace kissing each other. The law magnified and made honourable; yet pardon offered to the vilest sinner. God glorious in holiness, yet no less glorious in mercy; forgiving iniquity, transgression, and sin, yet by no means clearing the guilty. A just God and yet a Saviour. Just and yet the justifier of him which believeth in Jesus.*" (p. 16, 17.)

In improving this subject, the author cautions his readers against building upon any other foundation than the sacrifice of Christ.

"Every scheme of religion," says this excellent writer, "which tends to depreciate the value of Christ's sufferings, tends in exact proportion to dishonour God, and to sully the lustre of the divine perfections. The only way of salvation, which is at once suited to the wants of man, and conducive to the glory of God, is a simple reliance on the merits and atonement of the Son of God." (p. 18, 19.)

To the penitent sinner, who feels his want of this mercy, the subject is made to speak consolation and encouragement; and to those who profess to have built on the foundation of Christ crucified, it is thus solemnly and judiciously applied.

"Are these your professions? Live suitably to the character which you assume. Prove the sincerity of your professions, by the holiness of your conduct. The spectacle exhibited on the cross imperiously enforces the apostle's exhortation, *Let every one that nameth the name of Christ, depart from iniquity.* Did the Son of God make his soul an offering for sin, that you might indulge in sin? Did he die for the ungodly, that you might continue ungodly? Did he glorify the divine perfections by his sufferings, that you might dishonour them in your lives? You cannot for a moment entertain such presumptuous notions. Why are you depending for salvation on a crucified Saviour? Because God is an Holy God. If he were not an Holy God, who will not behold iniquity, you would stand in need of no atonement. Will he then countenance, will he tolerate wilful unholiness in you? On sinners penitent and humbled, he will multiply pardons; but against sinners obstinately impenitent his wrath will burn like fire for ever. Be not deceived. If unmortified lusts, if unsanctified tempers reign in you, you are not a true believer in Christ. You have no well-grounded hope of eternal life. *For every man that hath this hope in him, purifieth himself even as Christ is pure.*" (p. 23, 24.)

The second and third discourses contain a truly important and well conducted discussion of the scriptural doctrine of justification, and of its practical effects.

In commencing this discussion, the author adverts to that ambiguity which a want of proper discrimination has too frequently introduced into this subject, by confounding the two distinct, though related, conditions of justification and sanctification.

"Not adverting," says Mr. Cooper, "with sufficient clearness to this twofold state of the sinner," (viz. a state of guilt which exposes him to the penal consequences of sin, and a state of corruption which incapacitates him for the enjoyment of heavenly glory,) "persons have confounded the means provided for delivering him from the punishment of sin, with those devised for delivering him from the power of it. They have not preserved that due discrimination, which, in order to a clear comprehension of the subject, must ever be preserved between a *title* to heaven and a *fitness* for enjoying it; between the sinner's justification and his sanctification. Let it then be plainly premised, in the commence

ment of the present discussion, that justification has respect to the state of the sinner solely as he is *guilty*." (p. 28, 29.)

"Justification," he proceeds to state, "includes a complete absolution from all these penal consequences of sin" (mentioned before.) "It implies a transition from this state of guilt and wrath to a state of grace and pardon; nay, not to a state of grace and pardon only, but to a state of perfect reconciliation and acceptance. The sinner being justified has peace with God." (p. 30.)

Having explained the nature and importance of the act of justification, the author lays open the method by which it is effected. In a commentary upon the different parts of his text (Rom. iii. 21—26,) he shews that "the righteousness of God," or God's method of justifying sinners, is—1. *Without the law*.—2. *Freely by his grace*.—3. *Through the redemption that is in Christ Jesus*.—4. *By faith of Jesus Christ*: and 5. That it is not new, but *was witnessed by the law and the prophets*.

On the first of these points, Mr. Cooper thus ably argues.

"The justification of a sinner has no connexion with his own personal obedience either to the moral or the ceremonial law. In the act of his justification his own performances are not taken into the account. The very idea of a transgressor of the law being justified by his *past* obedience to the law is a palpable absurdity, and a contradiction in terms. While his *future* obedience not only is the effect, and therefore cannot be the cause, of his justification; but being at the best imperfect, itself stands in need of forgiveness, and consequently must for ever be excluded from the office of justifying." (p. 32.)

The freeness of that grace, which bestows justification, is then contended for.

"The very notion of grace necessarily excludes all intermixture of works. For what is grace, but a free, unbought, unmerited exercise of mercy? Such is the act of a sinner's justification, so far as relates to himself. It springs from the exceeding riches of God's grace. It has no respect to meritorious services on the one hand, nor is it influenced by mercenary views on the other. It is not bestowed as a *reward* for any past performances, nor does it look for a *compensation* from future obedience. God justifies the sinner freely: imputes to him righteousness without works; which is therefore styled *the gift of righteousness*; *the free gift of many offences unto justification*."* (p. 33, 34.)

But while God thus freely justifies the sinner, Mr. Cooper observes, under the third head, that "He makes full provision for the honour of his perfections. *He sets forth a propitiation*, which proclaims, in the most signal manner, his awful justice, holiness, and truth." (p. 35.) In other words "the righteousness of God is through the redemption that is in Christ Jesus."—"This is the ransom paid for sinners, even the precious blood of Christ." Ib.

"But is every sinner," inquires our author, "alike justified?" To this question the fourth head supplies a satisfactory answer. "The righteousness of God is *by FAITH OF JESUS CHRIST, unto all and upon all them that believe*." (p. 36.) Faith, as that previously requisite disposition "to which the promises are made,†" is explained to be "a cordial acceptance of the proffered mercy, and a hearty acquiescence in this revealed method of justification." (p. 37.) "The gift of righteousness is freely offered to all. Faith is the hand which receives, applies, and appropriates the gift." (p. 38.) And the exercise of this faith is thus distinctly and scripturally explained.

"The sinner, hearing the glad message of reconciliation, relies upon it as the word of Him who cannot lie; renounces all other grounds of dependence, confides in the promises given to him through Jesus Christ; and thus gradually finds his guilty fears and doubts removed. *With the heart he believeth unto righteousness*; and believing, *he rejoiceth with joy unspeakable, and full of glory*." (p. 39.)

Having thus stated with much precision the doctrine of justification, Mr. Cooper presses the reception of it upon his hearers with no less pertinence and fidelity.

"A cordial acceptance of *the free gift of justification*, is the commencement of true religion in the soul. For what is true religion? Is it not communion with God? Is it not confidence in his paternal love? Is it not delight in his ordinances? Is it not admiration of his great perfections? But can these things exist together with an unhumiliated heart? Till the sinner *submits himself unto the righteousness of God*, the breach which sin has made, remains unclosed. *The wrath of God abideth on him*. What communion then can he have with the Almighty? With what confidence can he look up to God as a reconciled father? What delight can he experience in religious

* Rom. v. 16, 17.

† Acts xiii. 38, 39.

ordinances? With what admiration can he contemplate the divine perfections? Can he glorify that holiness which he refuses to acknowledge? Can he adore that mercy which he disdains to accept? He may form to himself some notions of religion. He may presume to stand before God on his own merits. He may think to conciliate the favour of heaven by services of his own invention. But such sacrifices are an abomination to the Lord. So long as the sinner forbears to come in the appointed way, in self-renunciation, in humble acceptance of the proffered mercy through faith in the crucified Redeemer; the Lord will not respect his offering." (p. 43, 44.)

The following passage is admirably adapted to the purposes of conviction, and displays, in the choice of its topics and the mode of its reasoning, much acquaintance with the human heart.

"Compare your actions, words, and thoughts, your desires, affections, tempers, and intentions, from the first dawn of reason to the present moment, with the heart-searching and comprehensive demands of the moral law. Survey, reflected in this faithful mirror, the number and the magnitude of your sins. How repeatedly have you violated the *letter* of this most holy law, by doing what it prohibits, by leaving undone what it enjoins? How incessantly have you violated the *spirit* of it? Nay, when did you ever fully comply with its spiritual injunctions? In numberless instances you have evidently broken its precepts. Even in those things, in which you have appeared to obey them, has your obedience been such as is required? In all your best actions, in all your seeming compliances with the divine commands, have you been actuated supremely by love to God, and by regard to his glory? Have not many selfish, inferior, unworthy motives continually interfered? Recollect, if you are able, that one single day, throughout which you have preserved, in the outward and in the inward man, a perfect conformity to the letter and the spirit of the divine law? Recollect, if you are able, that one single transaction of your life, which you could call upon the holy God to witness, as being free, both in the motive and in the execution, from any mixture of selfishness and impurity?

"Weighed in these balances (and they are the balances of the sanctuary) are you not found wanting? Measured by this standard, far from having a righteousness of your own commensurate to the demands of the law, are you not miserably defective? Are you not *all as an unclean thing*? Are not *all your righteousnesses as filthy rags*? Thus circumstanced, will you refuse the gift of righteousness? Will you reject the offer of that wedding-garment, in which alone you can be worthy to partake of the marriage supper of the Lamb? Deal not so unwisely. Look forward to the time, when, if you shall have persisted in this refusal, you will be *speechless* before God, and the

assembled universe. Have mercy on your own souls. *We pray you in Christ's stead, Be ye reconciled to God.—As workers together with him, we beseech you, that ye receive not the grace of God in vain.*" (p. 46—49.)

Thus far we have followed our author through his statement of the momentous doctrine of justification. This part of the subject occupies his second sermon, and the third is devoted to the defence of the doctrine against misrepresentation, and to the display of its moral effects. In conducting this branch of the argument, the author evinces great acuteness of reasoning united with a clear conception of the question. He contends, that justification by faith does not "*make void the law*," as it "tends, in its legitimate consequences, neither to weaken the *obligation* to obey the moral law, nor to reduce the *measure* of the required obedience, nor to supersede the *necessity* of obedience." (p. 68.)

From the *obligation* to obey God, no lapse of time, no change of place or circumstance, Mr. Cooper argues, can set us free. But in the present case "the very circumstance of a provision being made for remitting the condemning power, establishes the previous obligatory power of the law. And does reconciliation with God diminish the obligation to obey him? Is the sinner less bound to render obedience when he is pardoned and taken into favour, than when he was in a state of guilt, and under the sentence of the law? Can any such conclusion be reasonably deduced from the doctrine of justification?" (p. 59.) Neither does that doctrine tend to lower the *measure* of that "universal unsinning obedience," which the law requires. On the contrary, "the extent and spirituality of the moral law form a part of the foundation on which this doctrine rests."

"Why does it teach us, that we must be justified by *faith*? Because the unsinning obedience required by the law, renders it impossible that we can ever be justified by *works*. Were the law less holy, less rigorous in its demands; were it satisfied with less extensive services; did it require only a sincere but defective obedience; there would then be no necessity for this revealed method of justification. Man, in that case, might be justified by the deeds of the law" (p. 61.)

But does not this doctrine, says some objector, supersede the *necessity* of any

obedience at all by making works unnecessary to salvation? This objection is shewn by Mr. Cooper to arise from persons regarding justification and salvation as convertible terms, whereas justification is only a part of salvation, "that part by which the guilt of sin is removed, and peace made between God and man." But because this doctrine

"Excludes obedience from any participation in the office of justifying the sinner, does it therefore imply that obedience is unnecessary to salvation? Because it declares, that no holiness of heart and life has any share in atoning for sin, or in reconciling us to God, but that these glorious privileges are conveyed to us solely through faith in the Redeemer's blood; does it therefore intimate that no holiness of heart and life are requisite to qualify us for the enjoyment of our purchased inheritance?" (p. 66, 67.)

With no colour of truth can this be said. On the contrary, adds Mr. Cooper, this doctrine

"Provides a remedy for the penal consequences, which past disobedience has incurred; but it leaves the necessity of personal holiness to rest on the same foundation, on which it always had rested, on which it would always have rested, had disobedience never been introduced; on the impossibility of holding communion with God, and of partaking of his felicity, without possessing corresponding dispositions, and being made partakers of his holiness." (p. 68.)

For without a holy conformity to the will and image of God,

"Man would be unfit to enter into the presence of God, and unable to participate of the holy felicity of heaven. *Without holiness no man shall see the Lord. Blessed are the pure in heart, for they shall see God.*" Under the dominion of evil, selfish, and tormenting passions, destitute of that peace, and joy, and love, of that devotedness of every power and faculty to the service and glory of the great Creator, in which the essence of heavenly felicity consists; what meetness would the soul possess for partaking of the inheritance of the saints in light?" (p. 64.)

"How then," as Mr. Cooper justly remarks, "can man be saved without obedience to the moral law? Is not conformity to its most spiritual injunctions indispensably necessary to his salvation? On this ground the necessity of obedience rests." (p. 65.)

Mr. Cooper further contends, that the doctrine in question, not only does not make void, but *establishes the law*; that "far from producing effects unfavourable to the cause of morality,"

* Heb. xii. 14. Matt. v. 8.

it "tends to strengthen and promote the interests of practical godliness." For (pursues our author) "the method of justification contended for, enforces the attainment of universal holiness, by motives of the most exalted nature and of the most constraining obligation." (p. 69.) These motives, and their practical influence, Mr. Cooper unfolds with great judgment and discrimination; and he reasons this part of his subject with a precision and warmth which display, at the same time, the exactness with which he has conceived the doctrine, and the holy jealousy which he feels for its moral reputation.

"Does the sinner then seek an evidence of his justified state; of his adoption into the family of God; of his being not under the law, but under grace? He must inquire, whether he can find a work of grace on his heart. Does he experience the sanctifying influences of the Holy Ghost? Is he renewed in the spirit of his mind? Having a hope that he is delivered from the penal consequences of transgression, is he praying, and watching, and striving, that he may be delivered also from the dominion of sin? While he abounds in the comforts of the gospel, does he also increase in humility, in meekness, in patience, in lowliness of mind, in purity, in gentleness, in self-denial, in conformity to the holy law and image of his Maker? Is he a *follower of God as a dear child*? Does he *overcome the world*? Is he *careful to maintain good works*? Does he labour to *adorn the doctrine of God his Saviour in all things*? Observe what a constraining motive is thus provided to the attainment of universal holiness. Is the peace, the hope, the joy, the consolation of a sinner inseparably connected with the evidence of his interest in Christ? So long as one unchristian temper is suffered to prevail; so long as one evil disposition continues unsubdued; so long as one sinful propensity is allowedly indulged; that evidence on *scriptural grounds* can never be obtained. According to the very scheme of salvation, in which the sinner professes to confide, he cannot, till he shall have *put on the new man, which after God is created in righteousness and true holiness*, give to his own heart a reason of the hope that is in him." (p. 72, 73.)

This is true evangelical morality, the genuine fruit of a true and lively faith. Compare with it the low and defective views of many of those, who represent their opposition to the doctrine of justification by faith to arise from their dread of the licentiousness of conduct to which it leads, and, per-

haps, it will appear that the more probable cause of their enmity is, that "they love not the light, neither come they to the light, lest their deeds should be reproved."

We would gladly enrich our pages with some farther extracts from this admirable discourse, but the limits of our work restrain us. We cannot, however, dismiss it without presenting our readers with the following refutation of that unreasonable, yet ordinary, objection to the doctrine in question, drawn from the licentious lives of some who profess it.

"My brethren, that too many such characters have at all times existed; that too many such characters do still exist, to the disgrace and sorrow of the christian church, is readily admitted; characters of whom it may be said in the words of the weeping apostle, *that they are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.* But what does the existence of such characters prove? Does it prove that the real tendency of the doctrine, which they affect to hold, is immoral and licentious? Let not such a conclusion be hastily adopted. Confound not the legitimate consequences of the doctrine with the unwarrantable abuse of it. Ascribe not to the doctrine those mischievous effects, which are to be imputed only to the depravity of human nature. Would you argue that the blessings of Providence are evil in their tendency; because mankind frequently pervert them into instruments of sin? Is the medicine proved to be originally bad, because from improper management it becomes a poison? If this mode of reasoning be allowed, will it not equally bear against christianity itself? In every age have not numbers of those, who have called themselves christians, disgraced by their unholy practices their holy calling? *Professing to know God, have they not in works denied him?* Is christianity, therefore, immoral in its tendency? Are you prepared to admit this conclusion?" (p. 78, 79)

Then addressing those who maintain this doctrine, he adds,

"Is so formidable an objection alleged against your fundamental doctrine? Let your whole life be a refutation of the charge. Are you reproached with the pernicious consequences of your tenets? Labour the more strenuously and circumspectly to shew, by your own example, that the doctrine which you profess is a doctrine according to godliness. Are you called to contend for what you conceive to have been *the faith which was once delivered unto the saints*? Contend with meekness of wisdom. Contend in the spirit of love. Prove that the way of truth is the more excel-

lent way, by the excellency of the fruits which it displays. Let this be the object of your contention, to excel in good works; to abound more and more in all holy conversation and godliness; *by well doing to put to silence the ignorance of foolish men.* Finally, my brethren, *whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things. Those things which we have both learned and received from Christ and his Apostles do; and the God of peace shall be with you.*" (p. 80, 82.)

The misconceptions which are current in the present day, even among divines of the Church of England, respecting the doctrine of justification, that *articulus stantis aut cadentis ecclesiæ*, will suggest a sufficient apology for the space we have allotted to the review of Mr. Cooper's second and third sermons, in which that doctrine is clearly and scripturally stated, and is guarded at the same time against the possibility of abuse. These sermons contain, in our opinion, a lucid, satisfactory, and affecting exhibition of scriptural truth; and we trust they will prove an efficacious antidote to the errors which some writers, who profess themselves friendly to the interests of vital christianity, have sedulously employed their pens in disseminating. By comparing the two discourses, which have now passed under our review, with Mr. Pearson's Letters to Mr. Overton, Mr. Daubeny's *Vindiciæ Anglicanæ*, and a late work of the learned and candid archdeacon of St. Alban's, our readers will be better able to perceive the points in which these gentlemen differ from Mr. Cooper, and, as we conceive, from the Church of England, on this fundamental doctrine; as well as to appreciate, by a reference to scripture, the intrinsic merits of their respective systems.

(To be continued.)

CLVIII. *Considerations on the general Conditions of the Christian Covenant, with a View to some important Controversies.* By Joseph Holden Pott, A. M. Archdeacon of St. Albans, pp. 110. London, Rivingtons. 1803.

It has seldom fallen to our lot to review any work of a controversial nature,

* Phil. iii. 8, 9.

which appeared to be written with more christian temper and moderation, than distinguish the tract before us. We enter, therefore, upon an examination of it, with much pleasure; and however we may find ourselves compelled to differ in opinion, as to some points, from the truly respectable author, many of the sentiments which it contains, as well as the design and spirit of the whole, are so commendable, that it will be our endeavour, in the remarks we make on what we conceive to be erroneous, to detract as little as possible from the estimation to which it is, on these accounts, entitled.

The object of the reverend archdeacon is to prove, that what are usually called the doctrines of grace, include and imply what he styles "the general conditions of the gospel;" that these doctrines and conditions, which are admitted on all sides to be true and necessary to salvation, "stand apart from some particulars of tenet and opinion," (meaning, as we apprehend, the points in dispute between moderate Calvinists and moderate Arminians,) "which, whether true or false, may be indifferently interwoven or detached from them;" and that, in consequence, "a real bond of union" subsists, between the parties who differ as to these points, which, for the peace and welfare of the church at large, ought to be mutually cultivated and improved.

In prosecution of this design, the general tendency of which cannot be too warmly commended, the reverend author begins by stating the conditions or terms of the christian covenant, as they were propounded by John the Baptist, by our Lord, and his Apostles: viz. repentance, faith, and obedience to the precepts of the gospel. He then proceeds to apply the test which he conceives to be afforded by these conditions, to several leading branches of christian doctrine; and first, to the question of justification by faith only.

It is particularly to be lamented, that neither in this nor in any other part of his tract, has the author declared, in any clear and definitive manner, the sense in which he understands the very equivocal term "conditions." His meaning must, therefore, be collected

from the general tenour of his remarks. In stating the meritorious cause of our salvation, nothing can be more satisfactory than the declarations of the learned archdeacon uniformly are. In every part of his work he has most distinctly ascribed our justification before God, to the sole sufficiency of the Redeemer's merits; so that as to this great point, we have only most cordially to agree with him. But when he comes to speak of the way in which the benefits of Christ's redemption are to be obtained, we fear that he will be found, unintentionally we have no doubt, to strike upon the dangerous rock of human merit.

There can be no question whatever as to the necessity of repentance, faith, and obedience, in order to salvation. Nothing can be more certain, than that they are indispensably required of every true christian; and we will venture to assert, that nothing is more generally and unequivocally admitted, or more strenuously contended for, by those who are peculiarly the advocates of justification by faith only; as may be seen by a reference to the preceding article of our review. But how or in what sense are they "conditions?" to what end are they required? and in what manner are they produced? Here lies the distinction between the opinion of Mr. Pott, and what we conceive to be the decision of scripture and of our church concerning them. Mr. Pott, considering the christian covenant very much in the light of an agreement between one man and another, in which, for the sake of certain advantages to be bestowed by one party, the other binds himself to the performance of certain conditions; apprehends that justification, together with every other benefit of our Lord's redemption, is bestowed as the "covenanted privilege" of those who perform the general conditions of repentance, faith, and obedience; that is in reality, is bestowed in consequence of works done by us, through the assistance (we admit) of divine grace.

That the representation here given of the sentiments of Mr. Pott is accurate, will sufficiently appear by the following extract from the writings of Dr. Randolph, which Mr. Pott says,

gives "a short, simple, but complete and satisfactory statement of the whole matter." "There are," saith he, "several things which concur to our justification; first, the mercy of God, who through his own free goodness sent his son to be a propitiation for our sins; secondly, the merits of Christ, who by his death made an atonement for us; thirdly, our faith, whereby we lay hold of and plead the grace of God in the manner prescribed by him; lastly, our own good works, which, though they have no merit or proper efficiency in the work of our justification, that being the act of God alone, yet are they a necessary condition required by God, to entitle us to his mercy, and to the benefits of the christian covenant." (p. 90.) This view of the subject, it is true, is affirmed by Dr. Randolph to be most plainly taught both in the scriptures and in our homilies; and in confirmation of this assertion the following passage, from the first part of the homily of salvation, is produced by that learned divine. "These [three] things must go together [in our justification,] upon God's part his great mercy and grace; upon Christ's part the satisfaction of God's justice or the price of our redemption, by the offering of his body and shedding of his blood; and upon our part true and lively faith in the merits of Jesus Christ; [which yet is not ours, but by God's working in us;] and yet that faith doth not shut out repentance, hope, love, dread, and the fear of God [to be joined with faith] in every man that is justified; but it shutteth them out from the office of justifying."* We certainly cannot help expressing our surprise that Mr. Pott should have regarded this extract as corroborative of Dr. Randolph's statement. According to Dr. Randolph, *four* things concur to our justification, and one of these is stated to be *our own good works*. According to the homily, only "*three* things must go together in our justification," and *our own good works*, so far from concurring to this end, are expressly shut out "*from the office of justifying*,"

ing," though, at the same time, they are asserted to exist "*in every man that is justified*." It will certainly require no common ingenuity to prove, that these two representations of this important matter coincide with each other.

In what sense then, it may be asked, are we to understand this term "condition?" Briefly thus. The Christian covenant is essentially different from every other. The blessings which it holds out to us are not only as to their *origin*, but *application*, wholly of grace; consequently, the conditions of repentance, faith, and obedience, are not to be considered as things *on account of which* those blessings will be bestowed; but merely as requisites or qualifications, *without which* they cannot be enjoyed. "The simplest man" may surely understand the distinction between these two ideas; the justification of a sinner especially, which is the root and foundation of all other spiritual blessings, is constantly declared, both in scripture and by our church, to be *wholly of grace*; through the medium of faith, apprehending, not meritoriously, but simply as by an instrument, the righteousness of Jesus Christ. In confirmation of this sentiment, we would refer to the concluding paragraph of the second part of the homily of salvation,—"*Justification is not the office of man but of God, &c.*" The passage is too long to be extracted in this place, but we recommend it to the attentive perusal of our readers.

We are well aware, that the reverend archdeacon, equally with the compilers of the homily and with ourselves, would exclude every christian grace from forming any part of *the meritorious cause* of our justification. We only wish, that what he has said respecting *the conditions* upon which it depends, had been equally correct and scriptural. That this is not the case is evident from our preceding observations, and from what we have further to add upon this subject. Mr. Pott frequently remarks, that the object of St. Paul, in his Epistle to the Romans, was to establish the doctrine of salvation by the merits of Jesus Christ, in opposition to any covenant of works. No doubt this is one leading part of the apostle's de-

* The words within brackets are omitted in the quotation by Dr. Randolph.

sign in that epistle, but certainly it is not the only one. His intention was, not only to set forth the righteousness of Christ as the sole valuable cause of justification, but also to shew that justification was to be obtained by faith only, which faith was the gift of God, and the certain spring of all holy obedience to the precepts of the gospel. A similar observation may be made as to the grand point in dispute between Papists and protestants at the time of the reformation, which was not, as Mr. Pott conceives, merely that of justification by the merits of Christ as opposed to the Popish doctrine of inherent righteousness; but also that which we have just mentioned, of justification by faith only; a point which sufficiently appears even by the extracts from their writings inserted in the work before us, p. 69 to 73. Whilst we freely admit, therefore, that the former article is satisfactorily maintained by the author, we cannot help thinking that both he and many others in the present day err with respect to the latter. Hence it is, that great pains are taken, in this tract, to reconcile the seeming difference between St. Paul and St. James upon the subject of justification.

"Thus," observes Mr. Pott, "when St. Paul, in his Epistle to the Romans, treats of the meritorious ground or reason of our justification for Christ's only sake, he speaks in different terms from his fellow witness, who treats in his general epistle of the conditions of the christian covenant."—"St. Paul aims his reasoning at the Jews, and therefore he lays open the foundation of a new and better covenant than that in which they trusted. St. James addresses christian converts who admitted the true ground of salvation, but wanted to get rid of the conditions of the gospel, contending that faith might serve without works of probation." (p. 14.)

This argument is pursued at some length in the notes. These occupy nearly one half of the tract, and are most inconveniently separated from the text, into which a great part of them might with propriety have been interwoven. But with all the ingenuity of the author, we cannot think that he has succeeded in proving, that St. James, in his Epistles, presses the performance of the conditions of repent-

ance, faith, and obedience, in the sense in which they are here brought forward, as *concurring* to our justification, however they may be the *necessary evidences* of it. The quotations which are inserted in the notes, from the very useful commentary of Mr. Burkitt, appear to us to place this matter upon solid and scriptural ground, notwithstanding Mr. Pott's attempt to shew the fallacy of that commentator's reasoning upon St. James. Our limits will not, however, permit us to enter fully into the question. We would only, therefore, adopt the words of Mr. Burkitt, (quoted p. 79,) (words which strikingly accord with the extract from the homilies inserted above.) And say with him, "The sum of the matter is this: what God hath joined, none must divide; and what God hath divided, none must join. He hath separated faith and works in the business of justification; and he hath joined them in the lives of justified persons."

We think it necessary in this place, with a view to the farther illustration of this point, to advert to an expression made use of by Mr. Pott in a note at p. 92. The Papists, he there observes, "make their own sanctification not the condition but the cause" of their justification. If the learned archdeacon mean no more, by this expression, than that no man has any ground to consider himself justified, who is not also sanctified, we perfectly agree with him. But if he mean, as the words rather seem to imply, that our justification follows, or depends on, our sanctification; we must regard the sentiment as standing opposed to the general tenour of scripture, as well as to the clear and unambiguous language of our articles. "Good works," it is there declared, "are the fruits of faith, and *follow after* justification." How then can "good works," or in other words, "obedience to the precepts of the gospel," or "sanctification," be conditions on which the gift of justification is *suspended*? (p. 12.) They are evidences we admit, indispensable evidences, of our justification; for agreeably to the language of the same article, they

"do spring out necessarily of a true and lively faith; insomuch that by them a true and lively faith may be as evidently known, as a tree discerned by the fruit." And, as if to guard against the possibility of mistake on this point, in the next article we find it asserted that works done before justification are not pleasant to God. (Art. xiii.)

We now beg leave to add a final observation upon this whole question. The grand error in the system, which the reverend author has undertaken to support in this tract, lies, as we apprehend, in the misconception of what he has called "the general conditions" of the gospel. We maintain equally with him the indispensable necessity of these in order to salvation, but not, as he does, as *jointly procuring* for us an interest in the merits of Jesus Christ, the *valuable* cause of our justification. That interest we conceive to be imparted solely by faith, a principle or grace which is also, let it be remembered, of the operation of God, and which being humble and holy in its own nature, is ever accompanied by true repentance, and will assuredly work by love, purify the heart, and overcome the world; in a word, will bring forth all "those fruits of righteousness which are by Jesus Christ, unto the glory and praise of God:" and this it does by its natural and necessary effects in humbling us for sin; leading us unfeignedly to abhor it; exciting our gratitude and love for the redemption which is in Christ Jesus; and, above all, by uniting us to him as branches in the true vine, and daily nourishing us by supplies of grace and strength from the Redeemer's fullness. We have only room to add, that for the support of this opinion concerning justification by faith only, we would beg leave to refer our readers to the incomparable discourse of Hooker upon this subject, and to Mr. Cooper's sermons reviewed in the preceding article.

The author proceeds, in the next place, to apply his test of the general conditions of repentance, faith, and obedience, to the scriptural declarations

respecting *the freedom of divine grace*; and first considers the question as it relates to the doctrine of election.

Here, after interpreting what occurs in scripture concerning the choice of the Jewish people, and the preference of Jacob before Esau as applicable to their designation to the privileges of a national covenant only, and not to eternal life; and also those concerning Pharaoh and the vessels made to honour and dishonour, as having respect to their conduct, and improvement of the means of grace vouchsafed, and not to any absolute decree of election; Mr. Pott observes, that

"The whole question resolves itself into that point whether there be conditions properly so called under every dispensation; for if there be, the calling and election cannot signify an absolute determination of certain men to everlasting life; but it may signify the advancement of some before others, for wise reasons, to the pleasures of a nearer intercourse with God, to a better knowledge of his will, and to the use and advantages of his peculiar covenant." (p. 26.)

Although this reasoning will scarcely be thought decisive, by such as adopt the Calvinistic view of the question at issue, we are so little disposed to enter into this deep and endless subject, that we shall content ourselves with saying in the words of St. Peter, that true christians are "elect according to the foreknowledge of God the father, through sanctification of the spirit unto obedience, and sprinkling of the blood of Jesus Christ;" and that wherever this "working of the spirit of Christ" can be truly perceived, the christian is fully justified in seeking to partake of that "sweet, pleasant, and unspeakable comfort," of which "the godly consideration of predestination and our election in Christ is full," (Art. xvii.); but that, without this, the caution, contained in the seventeenth article, cannot be too seriously considered and enforced.

Mr. Pott goes on to examine, whether the freedom of the grant of divine grace is in any wise diminished by maintaining his statement respecting the conditions of the christian covenant. For this purpose he brings forward many passages, both of the

Old and New Testament, which plainly speak of overtures of mercy, offers of divine grace, and lessons of instruction being indiscriminately afforded to all; of the destruction of some being constantly ascribed to their refusal or neglect of such means of grace; and of the salvation of others, to their use and improvement of them. He then adverts to some other passages of scripture, which seem to support the notion of an arbitrary work of grace, and of rejection without respect to terms or conditions; and admitting that these texts certainly denote an efficacious work of grace in believers, he contends, that they also "constantly imply the voluntary performance, according to man's best ability, of the gospel terms."

To this general account of the doctrine of divine grace we readily assent. The influence of the holy spirit is, undoubtedly, promised in scripture to every one that sincerely asks it. It is equally certain, that this influence is not represented as operating by arbitrary and resistless impulses, but conformably to the moral nature of man, and leaving room for the exercise of his will; and that the final destruction of every one will be owing to the neglect of the promise of divine grace; or to the resistance of its influence. It is also indispensably requisite that we should pray for divine grace; beware of quenching, grieving, or resisting the holy spirit; and work out our own salvation with fear and trembling, &c. Still let the words of our tenth article be seriously weighed, that "we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will," and, consequently, that salvation is, from first to last, the work of divine grace, "that as it is written, he that glorieth let him glory in the Lord."

The author proceeds, in the last place, to apply his test, arising from the general conditions of the gospel, to the doctrine of assurance; and he maintains that that doctrine, rightly

understood, and founded not on mere sensations but on the witness of a good conscience guided by scripture, is perfectly compatible with those conditions. p. 41.

The author then very properly and judiciously points out the only safe and unequivocal standard, by which to judge of our spiritual state, namely, true repentance, faith, and obedience to the precepts of the gospel: and exposes the uncertainty and danger of substituting for this scriptural rule of judgment, any peculiar feelings either of joy or sorrow. He is justly anxious, at the same time, not to be thought to deny "those intimate perceptions of the force and efficacy of divine grace which rank among the genuine fruits of faith and holiness;" nor that "experience," which is "the result of trial, and the child of perseverance; not the blossom or the first fruit of conversion." Admitting the reality of these, he still maintains that "the evidences of revealed truth will still form the solid ground of faith," and "the conditions of the christian covenant,"—"the rule of duty, of self-examination, and of *well placed confidence*;" an expression, the last, which we wish had been exchanged for one less ambiguous.

Upon this subject, we have only to add, that whilst we fully coincide in the general sentiments thus expressed by Mr. Pott, we cannot help wishing, that, on account of the proneness of men to rest satisfied with very low and inadequate ideas respecting them, the nature of *genuine* repentance, faith, and obedience, had been more distinctly and fully stated. The readers of Mr. Pott's tract might thus have been enabled to appreciate more justly the extent and spirituality of these requirements, and the deficiencies in their own character when compared with them; and might thus also have been guarded against that delusion and self-deceit, which lead men to think of themselves more highly than they ought to think.

After what we have already said, we think it unnecessary to enter into any strict examination of some of the sentiments contained in Mr. Pott's re-

capitulation of his arguments. (p. 53 to 57.) We would only, therefore, observe in general, that whilst we readily admit the necessity of our compliance with the *invitations*, and of our best endeavours to obey the *exhortations* of the gospel, yet we would earnestly contend, that we are justified freely by the grace of God in Christ Jesus, through faith alone; which, if it serve to that end, will, as it is declared in our twelfth article, *necessarily* be productive of good works; "insomuch, that by them a lively faith may be as evidently known, as a tree discerned by the fruit:" and also that this faith is entirely of the gift and operation of God by his spirit, whose gracious influence is, in every period of the christian life, the sole effectual cause of our sanctification and salvation. Mr. P. here introduces two extracts from Bishop Hall's "*Remedy of Profaneness*," containing a just reproof, in which we entirely agree, of the bold impiety of those who would begin at God's eternal decree of our election, and then descend to the effects of it in our effectual calling, faith, repentance, obedience, and perseverance.

It remains only, that we now state the conclusion which Mr. Pott would draw from his preceding discussion, as it appears in his observations at the close of the notes. He there declares, that it has been his design to set forth with entire sincerity the grand doctrines of the fall and ruin of man's nature, and of his redemption by atonement and grace; and to shew that such doctrines stand apart from some controverted points, which, whether true or false, may be interwoven with them or detached from them, as they have been by many both before and since the reformation; that on this solid ground there should subsist a mutual friendship between the contending parties, and a strict forbearance from all misplaced and injurious censures: especially considering, that if either party could succeed in forcing their opinions on the public standard, "the result must be what every good man ought to deprecate, and what the public wisdom of our church has carefully precluded, needless, and yet inevitable separation."

The diversity of sentiment amongst the Dissenters is then briefly alluded to, and the moderating opinions of Mr. Baxter with respect to the contests in his day.

Would our limits have permitted it, we should gladly have inserted the whole of the concluding passage of this tract (p. 61—65,) both as exhibiting a highly pleasing specimen of the candour and moderation of the learned archdeacon; and as containing many just reflections which deserve to be seriously weighed by the heated polemics of the present day. We can only say, that we join with the reverend author in lamenting the unhappy differences of opinion, which subsist in the church, upon certain difficult and mysterious subjects; and we cordially unite with him in earnest wishes, that the contending parties would lay aside all bitterness, and anger, and clamour, and evil speaking, and labour to enforce upon the hearts of men those fundamental articles of faith and practice in which they mutually agree. We would particularly reprobate the conduct of those, though in our own church we trust there are few such to be found, who would cast the reproach and obloquy, complained of by Mr. Pott, on the ministrations of any even the most apparently mistaken of their brethren. It is with real pleasure that we again notice the truly candid and benevolent spirit in which *he* has written the tract before us; and with still greater satisfaction, that we have every where perceived evident marks of the sincere and unaffected piety of the author.

Upon the whole, notwithstanding the strictures which we have felt it to be our duty to make, respecting the system brought forward by the reverend archdeacon, and the fears which, on that account, we cannot help entertaining, lest his object should fail of the effect intended to be produced by it, we consider the design as highly honourable to him; and heartily pray, that both the author, ourselves, and the whole church, may have "a right understanding in all things."

CLIX. Review of GISBORNE'S Sermons.

(Continued from p. 231.)

THE eleventh sermon is on the necessity of unreserved obedience to God; and the reasonableness of the requisition is no less clearly than familiarly illustrated by a reference to the universality of that subjection which a subject owes to his king, a soldier to his officer, a servant to his master, and a child to its parent. We doubt whether in this discourse sufficient care has been taken to distinguish that wilful reservation of some particular sin, which it is intended to represent as inconsistent with the hope of salvation; from those breaches of duty of which even the best are guilty. We would suggest some alteration of the following passage, "If you suffer any sinful habit to stand between you and heaven, you deserve to forfeit heaven." The question is not whether they who deliberately indulge one sinful habit *deserve* to forfeit heaven; all men deserve to do this, as is abundantly asserted by our author, both in this and in his former volume of sermons; but whether they *shall* forfeit heaven.

The twelfth and thirteenth sermons, on the sins of the tongue, we would point out as particularly important. In this age and country there is a great number of persons living in cities and towns, possessing a fortune sufficient to exempt them from bodily labour, and at the same time indisposed to mental industry, who have little other employment than that of visiting. No small portion of their lives is, therefore, spent in conversation; and Solomon has well observed, that "in the multitude of words there wanteth not sin." Even in religious circles, conversation, partly through the same superabundance of it, often degenerates into a frivolity little short of that which prevails in more worldly company, and numberless evil tempers are discoverable in the domestic intercourse of those whom their minister, perhaps, esteems to be most exemplary christians. The writer, therefore, or the preacher who should fully and successfully expose those various sins of the tongue which infest modern so-

ciety, would render an essential service to religion. In vain are cards denounced by one party as a criminal amusement. It may justly be retorted, is not idle, censorious, fretful, ill-humoured conversation equally criminal?

Mr. Gisborne has touched on many of the evils to which we have adverted. He speaks first of those persons whose conversation "is altogether, and uniformly, idle;" next of peevish language.

"Scarcely has one petty source of vexation spent itself, when it is succeeded by some new cause of temporary disquiet. The intervals of tranquillity are saddened by the apprehension that some trivial circumstance, unforeseen until the moment when it takes place, will speedily intervene to disturb the serenity of the hour. Thus domestic comfort is perpetually invaded by little uneasinesses, little bickerings, little disagreements; and, at length, perhaps, falls a sacrifice to the multiplication of inconsiderable wounds. Is this to be kindly affectioned, tender hearted, one towards another? Is this to walk in love? Is this to imitate the gentleness of Christ? Who art thou, who thus takest offence, if some trifle interferes with thy wishes of the moment? Who art thou who weighest in such scrupulous scales the looks and words of every inmate of thy abode? Dost thou expect that all things shall be conducted, that all things can be conducted, in uniform subservience to thy humour? Are no compliances, no offices of accommodation, no sacrifices to the convenience and reasonable desires of others, due from thee? Hast thou so little regard for the feelings of those under thy roof, as continually to harass and distress them? Is the affection of thy family of so small value in thine eyes, that needlessly and for objects of no moment thou hazardest the diminution of it? Examine thy bosom, that thou mayest detect the pride and the selfishness by which it is infested. Seek the grace of God; for only by divine grace can it be purified." (p. 243—245.)

Mr. Gisborne, after adverting to the sin of using passionate and angry language, (a practice very dissimilar from his, who, when he was reviled, reviled not again, when he suffered, threatened not;) and to those sins of the tongue likewise which owe their origin to pride and vanity, proceeds in his thirteenth sermon to treat of censoriousness. On this head he justly observes, that it is not censoriousness to affirm sin to be sin; to describe the punishments of the ungodly to be no less than the word of God pronounces them to be; nor in some cases to make known the faults of another: but that to be censorious is to

publish the faults of others unnecessarily, to enlarge upon them to a needless length, to develop them with unwarranted vehemence, or knowingly to omit any true or probable circumstance tending to diminish their magnitude. A busy and meddling spirit is well described at the 260th page, and the picture which is drawn of the flatterer at the 265th has also, as we fear, but too exact a counterpart in nature. Mr. Gisborne's rebuke of those sins of the tongue, which are violations of modesty, is urged with sufficient plainness and fidelity, and also with a delicacy which we should wish to see more generally imitated. We shall conclude our account of these two sermons, by the following remarks on that most shocking and too prevailing vice, *profaneness*.

"There are persons who persuade themselves that they disapprove profaneness, and seem to hold themselves guiltless, while they persevere in the daily, perhaps hourly, practice of it? Who are these self-deceivers? They who introduce the names of God and of Christ, and other kindred terms, in fashionable asseverations, or in exclamations of surprise, of hope, of disappointment, or in some other light manner, into their ordinary discourse. Do they affirm that the offence with which they are charged is but an idle habit; that the objectionable words drop from their tongues without intentional irreverence, without meaning, and frequently without being perceived? Miserable and vain excuses! How hackneyed in profane irreverence is your tongue, if the most awful expressions are become familiar expletives! How reiterated has been the sound, if your ear is dead to the impression! If a lively fear and a fervent love of your Maker and your Redeemer prevailed in your bosom; it is impossible that you could thus trifle with their sacred names. Your heart would smite you at the thought. The sound would die away upon your lips. If you can use such expressions yourself; if you can hear them used without pain; examine your breast. There is delusion on the surface; it is well if there be not hypocrisy at the bottom." (p. 269—271.)

The fourteenth sermon, On the Identity of Wisdom and Religion, is excellent throughout, and is well calculated to expose the error of the sentiment which is current in the world, that piety is an indication of weakness in the understanding. The following are stated by Mr. Gisborne to be the characteristics at once of wisdom and of true religion.

1. Wisdom selects such objects of pursuit as she discerns a satisfactory prospect of attaining.

2. She sets her affections on those things which are the most excellent.

3. She chooses those acquisitions which give the highest delight.

4. She occupies herself in the pursuit of efficient remedies for evils actual or probable.

5. She fixes her attention on those desirable objects which are the most durable.

The contrast between the religious and the wicked, in respect to the fourth point, is well described in the following passage.

"Behold religion rejoicing in the pursuit of remedies obvious, effectual, all-sufficient."—"Behold her opposing to radical corruption, the influence of grace; to the curse of the law, the blood of the cross; to the prince of darkness, the omnipotence of Christ. To spiritual evils what has the wicked man to oppose? Nothing, absolutely nothing. He stands forlorn and naked in the conflict; without shield or dart, without shelter, without refuge." (p. 290.)

On the fifth particular of resemblance, Mr. Gisborne makes the following striking observations.

"Is this characteristic of wisdom to be found in religion? How long do the pleasures of sin continue? Certainly not longer than life. But do they commonly last so long? In many an instance, while they are still attainable, the relish for them is destroyed by satiety. Then how frequently are they banished by vicissitudes of fortune! *Riches make themselves wings and fly away*. Anxiety pushes into the place of amusement. Distress occupies the station of delight. Necessity supersedes indulgence. But let the current of prosperity remain full. The tide of youth and strength cannot be sustained. Old age advances with uninterrupted pace. Then come gray hairs and trembling limbs, and painful days and wakeful nights. Where are now the pleasures of the wicked? What is the satisfaction now to be extracted from honour, or from wealth, or from power, or from the friendship of the world? What is become of all the vanities of life? It is not that their servant is shortly to leave them. It is that they have deserted their servant. They have left him a prey to bitter recollection, to fruitless wishes, to disappointment without remedy and without hope. Like the plundered Ephraimite, the wretched votary looks around in vain for his idols. He had set his heart on shadows which cannot profit, and is miserable because they are gone. How fares, in the mean time, the man of religion? His treasures are not

subject to decay. The loss of worldly good manifests the unalterable value of the portion which he has chosen. Stripped of earthly possessions, it is then that he appears truly rich. Encompassed with tribulation it is then that he displays inherent happiness. In penury, in sickness, in affliction, he proves that he retains that which is more valuable, that which in the moment of trial he feels to be more valuable, than all that the world can give; that which is not, like the gifts of the world, perishable; that which the world is equally unable to give and to take away. But let it be supposed that the wicked man grasp his *good things*, be they what they may, until death. The righteous man, travelling by his side, enjoys his delights unto the same period. So far, as to duration, the servant of God is not under any disadvantage. But from the instant of death how stands the comparison? That instant which for ever extinguishes the pleasures of the wicked, sees the happiness of the righteous only in its commencement. Before the righteous eternity spreads abroad its immeasurable and inconceivable extent; and shews him that extent filled with blessedness, filled with blessedness for him. He can die no more; for he is become like unto the angels; and is of the children of God, being of the children of the resurrection. He looks forward, let it not be said with hope, for hope is swallowed up in certainty; he looks forward with assurance incapable of disappointment or diminution to unutterable and progressive bliss, in the presence of Christ, before the throne of God, throughout ages beyond ages, for ever more, world without end." (p. 290—293.)

The fifteenth sermon is entitled, *Folly illustrated by the Character of Saul.*

The sixteenth on the text, *Comfort ye, comfort ye, my people*, is on Religious Comfort; and the seventeenth on Religious Despondency.

The grounds on which religious comfort ought to be founded form an interesting question in divinity. Mr. Gisborne begins his sixteenth sermon by exposing the guilt, the misery, and the helplessness of man; and then applies the truths of the gospel as the means of support and consolation under all the evils of which he has spoken.

"'Come unto me,' saith your Redeemer, 'and all your maladies shall be remedied, all your necessities shall be supplied. What though you have committed numberless sins? I offer to you unlimited pardon. What though the law of God which you have violated, the law to which you can render no satisfaction, denounces its curse upon your head? Fear not. I have turned the curse aside from you; I have borne it myself in your behalf. I have

fulfilled the law; I have made an atonement. What though you are immersed in weakness and corruption; unable to think any thing good of yourself; unable to will or to do; unable to discover the method of pleasing God; unable to continue in the path of righteousness were you placed in it? In your weakness my strength shall be made manifest and perfected. Your corruption I will cleanse, in the fountain which I have opened for uncleanness and sin. By the Holy Ghost the Comforter, whose influence is at my disposal, I will enlighten your understanding and renew your heart. From me you shall learn the will of my father: from me you shall have grace whereby you may serve him acceptably. What though you are surrounded by present evils? I am head over all things. All things shall work together for good to you in the end. I lead you to a world where there shall be neither pain, nor sorrow, nor death. Your friends who sleep in me shall God bring with him. Your light afflictions, which are but for a moment, shall work for you a far more exceeding and eternal weight of glory.'" (p. 326, 327.)

"But," adds Mr. Gisborne, "will all men attain to this glory?"—"The Lord God himself answers this question: 'Comfort ye, comfort ye, *my people*.' Who then are the people of God?"—"Is it sufficient to have been baptized into the christian church? Is it sufficient speculatively to believe the truth of christianity? Is it sufficient to avow yourself a christian, and to attend christian worship? Is it sufficient to feel pleasure in discourse concerning religion, and to be eager in frequenting a multitude of religious ordinances? If no one of these particulars is by itself sufficient to prove you to belong to the people of God; are all of them together sufficient? Turn to the scriptures. Propose your question. Who are the people of God? Receive the answer from the Holy Ghost by the mouth of St. John. *Beloved! he that doeth good is of God.*" He, and he only, is one of the people of God, who in heart and life is truly a christian. He, and he only, is at present entitled to the comforts of the gospel; he, and he only, shall receive eternal consolation in heaven; who has that genuine faith in Christ which worketh by love; who demonstrates that he belongs to God by faithful obedience to his commandments. (p. 328, 329.)

"How is a person to know whether he is led by the Spirit of God? By examining whether the fruits of the spirit are brought forth in him. What are the fruits of the spirit? St. Paul replies, *The fruit of the spirit is all goodness and righteousness and truth; love, joy, peace, long-suffering, gentleness, faith, meekness, temperance, every good word and work.*" (p. 332, 333.)

We cordially agree with every sentiment contained in these quotations.

In the latter part of this sermon, Mr. Gisborne introduces some remarks respecting the false grounds on which comfort is sometimes administered. To most of what he has said on this subject we readily subscribe. We think him particularly judicious in his observations on the danger of relying on such "a vague, variable, and transient criterion," as "an internal impulse," "an impression from above," "an indescribable sensation of peace and joy, wrought in the heart by the Holy Ghost;" as if these afforded "a seal and pledge of the actual forgiveness of sins," and a solid ground of comfort. But there is one passage in this discourse on which we think ourselves called to make a few comments. It is as follows:

"You, perhaps, have been accustomed to believe that God has been pleased by a sovereign decree to select from the mass of mankind certain favoured individuals; whom, while he leaves the rest of the posterity of Adam to merited punishment, he exclusively crowns with the privileges of mercy. 'These,' you have said to yourself, 'are the elect of God: these are the heirs of salvation and its attendant blessings. To this chosen number I belong. To me, as belonging to them, the comforts of the gospel, present and future, are ensured.' Unbiased researches into scripture, and a closer comparison of things spiritual with spiritual, might possibly convince you that your fundamental doctrine is not the doctrine of your Lord. But what if it were? Why speak you of comfort belonging to you as one of the elect; when your Lord pronounces it to belong only to the obedient? If you are not faithful in obedience, will you presume, under pretence of being one of the elect, to take comfort in contradiction to the declaration of Jesus Christ? If you are faithful in obedience, is any thing farther requisite to authorize you to apply to yourself the comforts, which Jesus Christ assures to the obedient? Or have you, on your own principles, any right to consider yourself as one of the elect of God longer than while you continue faithful in obedience?" (p. 334, 335.)

In producing this extract we have no intention of entering upon the interminable discussion which it involves; and of which we always regret the introduction into sermons. Our object is merely to obviate the unfair impression which it may possibly produce. By most of Mr. G.'s readers, the opinions which are here combated will be considered as intended by him to exhibit

Christ. Observ. No. 29.

bit a view of the calvinistic doctrines. Certainly, however, it is a view of them which every sober Calvinist would disclaim. Antinomians may conceive themselves to be, by grace, so delivered from the law as to owe it no obedience. Enthusiasts may conclude, from some internal feeling, that they are elect; and thence argue that it is unnecessary for them to labour with a view to any other ground of hope. But both these errors would be as strenuously opposed by Calvinists, properly so called; nay, by Calvin himself, as they are by Mr. Gisborne. *They* hold equally with him the obligation, the indispensable obligation, of Christians to yield unto God a faithful and unreserved obedience. *They* uniformly maintain that those, and those only, have any title whatever to spiritual comfort from the consideration of their election in Christ, who "feel in themselves the working of the spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things;" and also that all who are really elected "are made like the image of his only begotten Son Jesus Christ, and walk religiously in good works." We wish, therefore, that the pious and candid author had taken more pains to discriminate between such persons, and the Antinomian and enthusiastic religionists to whom alone his reasoning is fairly applicable; and to whom alone, we believe, he wished it to be applied. But on this subject we shall have occasion to make some farther remarks before we close our review.

The sermon "On Religious Despondence" is, for the most part, excellent, and may be compared to the prescription of a sage and intelligent physician, who understands the disease which he attempts to cure, and the nature of the remedies which he proposes to apply. With an exception that will presently be noticed, we scarcely know which to admire most, the good sense, the piety, or the feeling of this discourse.

"When persons," says Mr. Gisborne, "who have lived not unto Christ, who died for them but unto themselves,"—"by the effectual application of the word of God, by sickness, by

The twentieth, which is the last sermon, is on the important text, "What must I do to be saved?" and it ably and scripturally exposes the erroneous answers which are commonly given to this question—"Be decent," it is said by some, "God is not a rigorous master;" "and though he uses strong language in the scriptures," "he will not call us to a strict account for the moderate indulgence of our desires."—"The meaning of counsel," (as Mr. Gisborne shrewdly observes,) "is often illustrated by looking to the conduct of the counsellor. Survey the general conduct of the men who offer this counsel. What is the ordinary course of their lives? Altogether worldly."—"One is habitually sensual, another proud, another covetous, another unchaste." (p. 424.) A second answer which Mr. Gisborne shews to be erroneous is, that a man must be amiable,—"be candid. Judge no one;"—"study to please all."—"To cheerfulness add liberality, according to your convenience."—"How many selfish, how many deceitful, how many abandoned men," (observes the pious writer) "have corresponded with this description!"—"What proof is here to be found of sanctity, of heavenly mindedness, of superiority to the world, of mortification of the corruptions of the heart; of those dispositions towards God the Father, the Son, and the Holy Ghost, which the scriptures incessantly inculcate and demand?" (p. 426.)—"Be useful" is a third answer. But religion, as Mr. Gisborne insists, is not summed up in usefulness. "We are to do all to the glory of God, that God in all things may be glorified through Jesus Christ." Lastly, The union of these qualities with a certain kind of common profession of trust in Christ is pointed out to be insufficient. The nature of a *true* faith in the Redeemer is then treated of. This is declared to be, not merely an admission that the Bible is true, nor a faith terminating in the understanding. It must, indeed, convince the judgment, "because our Maker deals with us as rational creatures." "But the heart is its object. There it must dwell. There it must reign. Believe with the heart in the

Lord Jesus Christ, and thou shalt be saved." (p. 432.)

What then, adds our author, does christian faith, as governing the heart, include? "It implies a deep sense of our own inherent corruption,"—"an awful consciousness of the punishment to which we have justly become obnoxious,"—"a decided conviction of our own inability to discharge any part of our debt to divine justice,"—"a fervent desire to be rescued from the future dominion of sin,"—"an experimental knowledge that, if we are abandoned to our natural strength, we shall unquestionably be the prey of sin as heretofore,"—"an undoubting belief that in Christ Jesus is perfect salvation; perfect wisdom and righteousness and sanctification and redemption;" and "a cordial assurance that he alone is *the way, the truth, and the life*, that no man cometh unto the Father but by him." (p. 433.)

The concluding part of this sermon is peculiarly interesting and animated. We have seldom seen the character of a believer in Christ more justly or more feelingly portrayed, than it is in the following passage; which cannot fail to approve itself to the conscience of every one who is conversant with the writings of Christ and his apostles, or who possesses in any measure a spiritual taste and discernment.

"How then will this faith manifest itself? By its fruits; by its efficacy in impelling and constraining us to act in every respect conformably to its nature. If we believe ourselves to be radically corrupt; we shall renounce, with disgust, the idea of professing any righteousness of our own. If we believe ourselves obnoxious to punishment; we shall devoutly apply for an interest in the appointed ransom. If we believe ourselves utterly unable to discharge any portion of the demands, which the avenging justice of God urges against us; we shall confess that our deliverance, if we are delivered, will be an act of free and unmerited grace. If we are fervently desirous of future holiness; we shall seek, with proportionate solicitude, the renewing influence of the spirit of sanctification. If we are convinced that, left to ourselves, we cannot but fall; we shall place our whole reliance on the continued guidance and support of the Holy Ghost. If we are convinced that Jesus Christ is an all-sufficient Saviour; to him we shall have recourse for salvation. If we are satisfied that *there is salvation in no other, that there is no other name under heaven given among men*

whereby we may be saved; to him alone we shall commit our souls. To him we shall fly, as the lamb of God who taketh away the sins of the whole world: as having made atonement even for us by his blood: as our present advocate with the Father: as ever living to make intercession for us: as having the succours of the Holy Spirit at his disposal: as invested with all power in earth and heaven: as loving us with unparalleled affection: as watching over us with unwearied care: as our example, our instructor, our law-giver: as having ascended into the mansions of his Father to prepare a place for his servants: as again to return in glory, that he may raise all the generations of man from the grave: judge the assembled world in righteousness; receive his faithful followers to himself; and seal up the wicked with the devil and his angels in the abodes of unutterable and everlasting destruction.

"These are the fruits of faith, when first it brings the sinner to the foot of the cross. What are its fruits, when rising from the foot of the cross, the penitent sinner proceeds to approve himself the servant of that Lord, who loved him and gave himself for him? Its fruits are unto holiness. *Looking unto Jesus, the author and finisher of his faith*, the penitent sinner actuated by a new principle, living to new objects, devoted to a new master, labours in the strength of his Redeemer's grace to become dead unto sin and alive only unto righteousness. He is eager to manifest his gratitude to his Saviour. To the laws of Christ he cheerfully and unreservedly submits. In the steps of Christ he endeavours to tread. The glory of Christ he is watchful and zealous to promote. In God, the Father of his crucified Lord, he beholds a father reconciled even to him. In his brethren of the household of faith he beholds men united to himself not merely by the common ties of nature, but by the additional and sacred bands of redeeming love. Even in the wicked he beholds those whom the Son of God died to save: whom God still spares that they may accept salvation through his Son. Hence active love to God and man characterize the servant of Christ. Fearful of falling short of the glorious salvation set before him; aware of the tremendous power of his spiritual enemy, yet not cast down, because he rests on the arm of an Almighty Redeemer: he studies to adorn the doctrine of God his Saviour in all things, to be a pattern of every good work. Waiting for the coming of his Lord, looking forward to things unseen, he displays not only the active virtues of the christian character, but those also which are passive: resignation to the appointments of God, patient endurance of afflictions, unwearied forgiveness of injuries, willingness to bear contempt and reproach for righteousness sake. In no degree relying for acceptance on his works; but conscious that, unless his faith is evidenced by habitual works of holiness, he never shall see the Lord; he unremittingly labours to maintain a conscience void of of-

fence towards God and towards man. Thus faith worketh by love, and by works proves itself to be perfect." (p. 433—437.)

The comparison which follows of our religious advantages with those of other parts of Christendom, and of the followers of Mahomet; and the allusion afterwards made to the judgments with which the Almighty is now visiting the earth, are remarkably well expressed. (p. 439—441.)

The largeness of our quotations, and, we may add, the freedom of our remarks, will sufficiently shew how highly we esteem this second volume of Mr. Gisborne's discourses. We could notice a few trifling faults in the style, such as the frequent repetition of the same word, and the long succession of expository questions, which occasionally occur. Peculiarities of this sort may suit the manner of the preacher, and therefore, perhaps, give force to his discourses in the pulpit; but they are not attended with a similar advantage when they come from the press. On the whole, however, we profess ourselves to be great admirers of the style of Mr. Gisborne: It is correct, perspicuous, and forcible. His illustrations are always happy and well chosen; and they serve to give interest and animation to his writings. And his characters are drawn with a discrimination and justness of colouring, which prove him to have maturely studied the volume of the human heart. We are, however, much less occupied with the contemplation of Mr. Gisborne's style, than of the great and essential service which an author of his talents and rank in life renders to the community, by so faithfully exposing the defects of fashionable christianity, and so powerfully recommending the true faith and practice of the gospel. We close the present volume with sentiments, if possible, of increased respect for the pious author: and we very earnestly pray that his zealous exertions to promote the interests of Christ's kingdom may be attended with extensive and lasting effects.

CLX. *A concise Statement of the Question regarding the Abolition of the Slave Trade.* London, Hatchard. 1804. Price 2s. pp. 79.

THE same circumstance which has led to the publication of this pamphlet,

adversity, by the loss of a dear friend or relative, or by some equally seasonable operation of the visiting hand of omnipotence are roused from their spiritual lethargy : when they perceive that their life has been a shadow, a dream, a childish play, a tissue of duties neglected and wilful transgressions : when they survey the holiness and the justice of God whom they have despised, and see themselves suspended by the thread of mortality over the abyss of eternal condemnation : it is not unusual for their terror and dejection to settle into the bitterness of despondence. The curses of the broken law, the thunders of inevitable vengeance, sound incessantly in their ears. Before their eyes *the books are opened* ; and the long catalogue of their sins written in *the books* overwhelms them with agonising dismay. Groaning under the anguish experienced by the afflicted Psalmist, but destitute of the gleam of comfort which, in the humble consciousness of penitence, he ventured to cherish ; *they are troubled, they are bowed down greatly, they go mourning all the day long. The arrows of the Lord stick fast in them ; and his hand presseth them sore. There is no soundness in their flesh because of his anger ; neither is there any rest in their bones because of their sin. For their iniquities are gone over their head ; as an heavy burden they are too heavy for them.*" (p. 344—346.)

The effect of this religious despondence in alarming the mind, agitating the nerves, undermining the health, relaxing exertion, and poisoning every domestic enjoyment ; as well as that progressive aggravation of the disease which is usually produced by the injudicious and unseasonable measures adopted for its removal, are very affectingly described by Mr. Gisborne. He afterwards proceeds to point out what he conceives to be the proper and effectual means of cure, viz. 1st. That the sufferer should ascertain whether his conviction of guilt be deep and abiding, and his desire to be delivered from it by Jesus Christ rooted and earnest, (as without this there can be no love of holiness, no genuine repentance in his heart) ; and 2nd. If the result of the investigation be favourable, that he should apply to himself all those promises which are made in scripture to the penitent. Many, however, being deterred from making this consolatory application by some erroneous notions they may have imbibed, Mr. Gisborne endeavours to refute their different errors by an appeal to scripture. We particularly recommend, to the atten-

tion of those who are in danger of being overpowered by a sense of the magnitude of their sins, the reasoning which the reverend author employs for the purpose of removing their apprehensions, lest God should not be willing to extend to them also his mercy in Christ. We are only deterred by want of room from inserting the passage which contains it ; as well as the exhortation which follows it, addressed to those who complain that, though they have persevered in the prescribed path, they are nevertheless destitute of comfort.

We now come to a part of this sermon, (p. 361,) which will awaken the attention of each class of our doctrinal readers. We allude to a passage in which Mr. Gisborne explicitly avows himself an opponent of what is commonly called the Calvinistic scheme. It is by no means our wish to enter into the controversy on predestination, and the nature of the human will. The difficulties which these questions involve, on any hypothesis which the ingenuity of systematizing theologians has hitherto devised, are so great, and, as we apprehend, so inextricable, that the surprise we feel is not that men should doubt and differ, but that they should ever dogmatize respecting them. Strongly impressed with this sentiment ; a sentiment which has no exclusive reference to Mr. Gisborne, or to those who concur in his view of these abstruse points ; any remarks which we may make will be directed to the object of preventing misconception, and promoting charity among christian brethren.

It has often been remarked, that it is not very fair to charge those who hold an opinion different from our own, with all the consequences which we ourselves deduce from that opinion. Some qualification, or distinction, to which we have not adverted, but on which the eye of our opponent is fixed, may, perhaps, obviate the whole of those inferences which we dread. The imperfection also of human language may lead us to affix to the proposition of our antagonist, an idea very different from that for which he means to contend. He may possibly also be inconsistent with him-

self, and though he may have admitted into his mind some premises which we may deem dangerous, he may be sincerely and heartily disposed to stop short of any mischievous conclusion. We are anxious that both the parties, in this controversy, should feel the full force of these motives to candour in judging each other; motives which evidently have had an influence on the mind of Mr. Gisborne: for while he attacks, what he conceives to be erroneous views of predestination; he expresses a very favourable opinion of the fervent piety and practical holiness of numbers who embrace them.

"The tenets in question," Mr. Gisborne observes, are, according to his "deliberate conviction," "destitute of scriptural support." We naturally looked back, in order to learn what were precisely those "tenets in question" which are thus condemned. They are thus stated by Mr. Gisborne.

"The wretched individual begins to apprehend that he is predestinated to wrath and anguish everlasting; that, if not expressly created for the purpose of being rendered miserable, at least he is "passed over" in the dispensation of redeeming mercy; that he is virtually reprobated, being designedly excluded by the sovereign will of God from the number of those, whom the Almighty is supposed specially to have elected to be the sole partakers of his converting grace." (p. 361.)

If Mr. Gisborne, in attacking the sentiments contained in this extract, meant to attack the tenet of predestination as held by Calvinists, we question whether he has not given them some reason to complain of the manner in which he has stated their opinions. They will scarcely admit, that these are fairly delineated by means of the expressions which Mr. Gisborne has put into the mouth of a person labouring under spiritual dejection, and which they would maintain to be wholly unwarranted by their view of the doctrine of predestination. It is one thing, they would say, to believe that God has his own predetermined purposes; and another to assume that we are acquainted with those purposes as they respect our own eternal lot or that of others: since these are only to be known by the practical test of the fruits we bear.

We perfectly agree with Mr. Gis-

borne in thinking, that the invitations of scripture to believe and repent are made to all; and that it is of the utmost importance to consider them as clear and unequivocal. And although Mr. Gisborne will probably argue, that to admit the offer of the gospel to be universal and unambiguous is the same thing as to deny the predestinarian tenets; yet it is a fact that many, who hold these tenets strongly, are equally strong in affirming the proposition which he asserts, viz. the universality and fairness of the gospel offer. In a case involved in so much metaphysical difficulty, and on a subject which human language can but imperfectly explain, too much caution cannot be exercised. It would therefore, perhaps, be more adviseable for each party, instead of combating every sentiment which by possible inference may lead to error, to attack vigorously that error which is plain and practical. Let the error of narrowing the invitations of scripture, in such a manner as would be deemed unfair in the case of any other invitation, be exposed; let the error also of ascribing delusive offers of grace and mercy be preached against. If these heresies are renounced, and we believe them to be renounced by numbers whose views on the subject of predestination are at variance with those of the pious author, the remaining differences of opinion will be found to be practically of so little moment, that they certainly ought not to disturb the peace of the church. Even with a view to the removal of despondency from the minds of such as are attached to predestinarian principles, the course we recommend would probably be the most efficacious. The texts which Mr. G. has cited will be allowed, at least by many of them, to establish decisively the fairness and universality of the gospel offer, but they will not be considered by them as standing opposed, in any way, to their views of predestination.

The eighteenth and nineteenth sermons, "on the christian characters of youth," are calculated to be highly useful; but our limits will not allow us to examine them in detail. The observations on amusements appear to us to be extremely just and seasonable.

The twentieth, which is the last sermon, is on the important text, "What must I do to be saved?" and it ably and scripturally exposes the erroneous answers which are commonly given to this question—"Be decent," it is said by some, "God is not a rigorous master;" "and though he uses strong language in the scriptures," "he will not call us to a strict account for the moderate indulgence of our desires."—"The meaning of counsel," (as Mr. Gisborne shrewdly observes,) "is often illustrated by looking to the conduct of the counsellor. Survey the general conduct of the men who offer this counsel. What is the ordinary course of their lives? Altogether worldly."—"One is habitually sensual, another proud, another covetous, another unchaste." (p. 424.) A second answer which Mr. Gisborne shews to be erroneous is, that a man must be amiable,—"be candid. Judge no one;"—"study to please all."—"To cheerfulness add liberality, according to your convenience."—"How many selfish, how many deceitful, how many abandoned men," (observes the pious writer) "have corresponded with this description!"—"What proof is here to be found of sanctity, of heavenly mindedness, of superiority to the world, of mortification of the corruptions of the heart; of those dispositions towards God the Father, the Son, and the Holy Ghost, which the scriptures incessantly inculcate and demand?" (p. 426.)—"Be useful" is a third answer. But religion, as Mr. Gisborne insists, is not summed up in usefulness. "We are to do all to the glory of God, that God in all things may be glorified through Jesus Christ." Lastly, The union of these qualities with a certain kind of common profession of trust in Christ is pointed out to be insufficient. The nature of a *true* faith in the Redeemer is then treated of. This is declared to be, not merely an admission that the Bible is true, nor a faith terminating in the understanding. It must, indeed, convince the judgment, "because our Maker deals with us as rational creatures." "But the heart is its object. There it must dwell. There it must reign. Believe with the heart in the

Lord Jesus Christ, and thou shalt be saved." (p. 432.)

What then, adds our author, does christian faith, as governing the heart, include? "It implies a deep sense of our own inherent corruption,"—"an awful consciousness of the punishment to which we have justly become obnoxious,"—"a decided conviction of our own inability to discharge any part of our debt to divine justice,"—"a fervent desire to be rescued from the future dominion of sin,"—"an experimental knowledge that, if we are abandoned to our natural strength, we shall unquestionably be the prey of sin as heretofore,"—"an undoubting belief that in Christ Jesus is perfect salvation; perfect wisdom and righteousness and sanctification and redemption;" and "a cordial assurance that he alone is *the way, the truth, and the life*, that no man cometh unto the Father but by him." (p. 433.)

The concluding part of this sermon is peculiarly interesting and animated. We have seldom seen the character of a believer in Christ more justly or more feelingly portrayed, than it is in the following passage; which cannot fail to approve itself to the conscience of every one who is conversant with the writings of Christ and his apostles, or who possesses in any measure a spiritual taste and discernment:

"How then will this faith manifest itself? By its fruits; by its efficacy in impelling and constraining us to act in every respect conformably to its nature. If we believe ourselves to be radically corrupt; we shall renounce, with disgust, the idea of professing any righteousness of our own. If we believe ourselves obnoxious to punishment; we shall devoutly apply for an interest in the appointed ransom. If we believe ourselves utterly unable to discharge any portion of the demands, which the avenging justice of God urges against us; we shall confess that our deliverance, if we are delivered, will be an act of free and unmerited grace. If we are fervently desirous of future holiness; we shall seek, with proportionate solicitude, the renewing influence of the spirit of sanctification. If we are convinced that, left to ourselves, we cannot but fall; we shall place our whole reliance on the continued guidance and support of the Holy Ghost. If we are convinced that Jesus Christ is an all-sufficient Saviour; to him we shall have recourse for salvation. If we are satisfied that *there is salvation in no other, that there is no other name under heaven given among men*

whereby we may be saved; to him alone we shall commit our souls. To him we shall fly, as the lamb of God who taketh away the sins of the whole world: as having made atonement even for us by his blood: as our present advocate with the Father: as ever living to make intercession for us: as having the succours of the Holy Spirit at his disposal: as invested with all power in earth and heaven: as loving us with unparalleled affection: as watching over us with unwearied care: as our example, our instructor, our law-giver: as having ascended into the mansions of his Father to prepare a place for his servants: as again to return in glory, that he may raise all the generations of man from the grave: judge the assembled world in righteousness; receive his faithful followers to himself; and seal up the wicked with the devil and his angels in the abodes of unutterable and everlasting destruction.

"These are the fruits of faith, when first it brings the sinner to the foot of the cross. What are its fruits, when rising from the foot of the cross, the penitent sinner proceeds to approve himself the servant of that Lord, who loved him and gave himself for him? Its fruits are unto holiness. *Looking unto Jesus, the author and finisher of his faith*, the penitent sinner actuated by a new principle, living to new objects, devoted to a new master, labours in the strength of his Redeemer's grace to become dead unto sin and alive only unto righteousness. He is eager to manifest his gratitude to his Saviour. To the laws of Christ he cheerfully and unreservedly submits. In the steps of Christ he endeavours to tread. The glory of Christ he is watchful and zealous to promote. In God, the Father of his crucified Lord, he beholds a father reconciled even to him. In his brethren of the household of faith he beholds men united to himself not merely by the common ties of nature, but by the additional and sacred bands of redeeming love. Even in the wicked he beholds those whom the Son of God died to save: whom God still spares that they may accept salvation through his Son. Hence active love to God and man characterize the servant of Christ. Fearful of falling short of the glorious salvation set before him; aware of the tremendous power of his spiritual enemy, yet not cast down, because he rests on the arm of an Almighty Redeemer: he studies to adorn the doctrine of God his Saviour in all things, to be a pattern of every good work. Waiting for the coming of his Lord, looking forward to things unseen, he displays not only the active virtues of the christian character, but those also which are passive: resignation to the appointments of God, patient endurance of afflictions, unwearied forgiveness of injuries, willingness to bear contempt and reproach for righteousness sake. In no degree relying for acceptance on his works; but conscious that, unless his faith is evidenced by habitual works of holiness, he never shall see the Lord; he unremittingly labours to maintain a conscience void of of-

fence towards God and towards man. Thus faith worketh by love, and by works proves itself to be perfect." (p. 433—437.)

The comparison which follows of our religious advantages with those of other parts of Christendom, and of the followers of Mahomet; and the allusion afterwards made to the judgments with which the Almighty is now visiting the earth, are remarkably well expressed. (p. 439—441.)

The largeness of our quotations, and, we may add, the freedom of our remarks, will sufficiently shew how highly we esteem this second volume of Mr. Gisborne's discourses. We could notice a few trifling faults in the style, such as the frequent repetition of the same word, and the long succession of expository questions, which occasionally occur. Peculiarities of this sort may suit the manner of the preacher, and therefore, perhaps, give force to his discourses in the pulpit; but they are not attended with a similar advantage when they come from the press. On the whole, however, we profess ourselves to be great admirers of the style of Mr. Gisborne: It is correct, perspicuous, and forcible. His illustrations are always happy and well chosen; and they serve to give interest and animation to his writings. And his characters are drawn with a discrimination and justness of colouring, which prove him to have maturely studied the volume of the human heart. We are, however, much less occupied with the contemplation of Mr. Gisborne's style, than of the great and essential service which an author of his talents and rank in life renders to the community, by so faithfully exposing the defects of fashionable christianity, and so powerfully recommending the true faith and practice of the gospel. We close the present volume with sentiments, if possible, of increased respect for the pious author: and we very earnestly pray that his zealous exertions to promote the interests of Christ's kingdom may be attended with extensive and lasting effects.

CLX. *A concise Statement of the Question regarding the Abolition of the Slave Trade.* London, Hatchard. 1804. Price 2s. pp. 79.

THE same circumstance which has led to the publication of this pamphlet,

namely, the early prospect of a parliamentary discussion of the Slave Trade, induces us to seize the first opportunity of laying an analysis of it before our readers.

The argument is thus arranged. From a general view of the trade, an inference is drawn that the *onus probandi* rests on those who defend it. The arguments which they adduce in its favour are then examined at length: as they refer to the interests of the Africans; of those directly engaged in the Slave Trade; and of the West Indies. The new motives to abolition, derived from the state of St. Domingo, are also adverted to.

Having stated the solemn resolution of the House of Commons in 1792, fixing, after the most ample investigation, the period of abolition on the first day of January 1796; and having reminded the members of that house of the vast importance of the vote which they will shortly have to give on the same question: the author proceeds to take a general view of the Slave Trade.

The intercourse which subsists between Africa and the West Indies resembles the connexion between an agricultural country, where cattle are used for food or tillage; and those barren districts where they are raised: and the nature of the work for which slaves are wanted may also be compared to that of beasts employed in cultivation. In Africa Slaves are procured not only by means which the African laws sanction, such as debt, and convictions for adultery or witchcraft; but also by every species of fraud and illegal violence. Torn from every thing dear to them, they are crowded into the hold of a Slave ship, and transported to the West Indies. By the horrors of this middle passage an average mortality is occasioned of 12 per cent: exclusive of those lost in the seasoning, who are estimated to amount to one-third of the whole. Rewards, indeed, have lately been held out to such vessels as reach the West Indies, with only a certain loss of slaves per cent.: but what does this prove, but that the trade is so connected with torture and murder, that a bounty is required to diminish the waste of life which it tends to occasion? Arrived in the West Indies the negroes become

the property of the first purchaser, and are transferable by him at pleasure like his inanimate effects. Their master is also, in general, the absolute arbiter of the extent and mode of their labour, and of the quantum of their subsistence: and they are disciplined and punished at his discretion, *direct* privation of life or member only excepted. The usual mode of their labour is similar to that of horses or oxen in this country. They are *driven* to their work by the lash of a cart-whip, which respects in its application neither sex nor strength; and which, during the hours appointed for labour, allows to individuals "no breathing time, no resting on the hoe, no pause of languor."*

Such being the nature of the Slave Trade, the burden of the argument is necessarily thrown on those who would defend so inhuman and unnatural a commerce. Accordingly, after remarking on the folly of confounding with the views of abolitionists in this country the insane projects of French emancipation, (the effects of which furnish some of the most powerful arguments against the trade), the author proceeds to consider the reasonings advanced by the advocates of the trade in its vindication.

1. It has actually been maintained, that "the Slave Trade is necessary to the civilization of Africa." Similar reasoning was employed by the Spaniards to justify their cruelties to the native Americans: but it would be wasting time to refute such a monstrous position.

2. The defenders of this trade have maintained, that "slavery has existed in all ages and countries:" as if any degree of antiquity or universality could justify an atrocious crime. They have even impiously taxed the blessed doctrines of our holy religion with lending their sanction to this trade: as if any ingenuity could twist the gospel of Jesus Christ into a communion with the wholesale destruction of innocent life. (p. 24.)

* See an accurate description of the ordinary mode of field labour in the West Indies, (from which the above is taken) in "the Crisis of the Sugar Colonies," p. 8, extracted in the Christian Observer, Vol. 1. p. 309.

3. It has been maintained, that "the chief sources of the Slave Trade are, *war and crimes.*" But granting this, does not the Slave Trade, as Mr. Brougham justly observes in his "Colonial Policy," (Vol. II. p. 564) hold out a premium for the encouragement of wars and of futile accusations? It must be allowed that wars and false accusations might exist in Africa independent of the Slave Trade: but it cannot fairly be denied that more of these are engendered by the Slave Trade than by any other cause. The receivers of stolen goods are the great encouragers of robberies and thefts. Their expulsion from the land might not abolish these crimes: but would it not be absurd to dispute, on that account, the propriety of expelling them? As to the argument that massacres would be the consequence of the abolition, it is very satisfactorily obviated by the same ingenious writer both by an appeal to reason, and to facts borrowed from travellers who are themselves defenders of the Slave Trade, viz. Sonnini, Edwards, Bruce, and Park.

4. But it is said that "the abolition of the trade by one nation would not benefit Africa. If *we* should relinquish it, France, Holland, &c. would take it up." But surely we can prevent the importation of negroes, by any other nation, into our own colonies; and these are the chief drain of Africa. The share of the trade, therefore, which will fall to other nations, can only be that part which *we* carry on for the supply of *their* colonies. But the same argument has, in fact, been employed by the French, Dutch, &c.; so that this "trade of iniquity and shame is to be supported to all eternity, because each of the parties *may* say, that the others *might* continue it!" There is a language more becoming this great nation, "We have been the ringleaders in the crime, let us be the first to repent, and set an example of amendment?" (p. 31.)

These are the only arguments which have been invented to palliate the enormity of our national guilt as it affects Africa; and their weakness and futility are sufficiently apparent. The

reasons urged in favour of the Slave Trade, from its utility to the states engaged in it, are next to be considered.

1. "The capital employed in the Slave Trade, if suddenly thrown out of employment, would give a serious blow to our commerce." The official value, however, of our exports to Africa on account of the Slave Trade, from the year 1790 to 1800, was only £.846,469. annually, or one *thirty-fourth* part of the average capital employed in our export trade during the same time. The profits of the negro traffic are moreover very uncertain, and the returns peculiarly slow. An increase of the legitimate African Trade might be expected to follow the abolition of that in Slaves. And even if this were not the case, the other branches of our commerce would afford ready employment for the small pittance thrown out of the Slave Trade. The average of the capital employed in the exports of Great Britain, during the three years ending in 1800, was above fifty millions: during the three preceding years upwards of thirty-eight millions. If employment was thus suddenly found for above eleven millions of capital, how could the country sustain any shock from the shifting of a tenth part of the sum? But this last argument is wholly incompatible with the argument that foreign nations will take up the trade if we leave it. The capital which they vest in this trade must be taken from some other channel, and the blank thus caused will be exactly supplied by the British capital withdrawn from the Slave Trade.

2. "The Slave Trade is necessary to the support of the British navy." The Slave Trade, however, supports not a sixtieth part of our tonnage, and employs not a twenty-seventh part of our seamen. This disproportion of seamen to tonnage arises from the great mortality in this trade compared with any other. From the muster rolls of Liverpool and Bristol, it appears that of twelve thousand two hundred and sixty-three persons employed in Slave ships, two thousand six hundred and forty-three were lost in a year, whereas of the same number employed in the West India trade,

which is not the most healthful branch of our commerce, not above three hundred and twenty-five perished in the same time. There can, therefore, be no greater abuse of language than to call the Slave Trade "the nursery of the British navy."

Thus it appears that the arguments in favour of the Slave Trade, as necessary to our commercial interests or maritime power, rest on no tenable ground. The question remains to be considered as it relates to the West Indies.

1. It is asserted, that "Europeans cannot labour in a West Indian climate," and that "the negroes, who alone are fit to do so, can only be made to work by the lash." But the question at present is not whether the Slaves in the West Indies shall be emancipated, but whether more shall be imported.

2. But "the importation of negroes is necessary for keeping up the stock already on hand." In other words, the treatment of these men diminishes their numbers, and prevents their natural increase: so that it is justifiable to go on kidnapping and purchasing men whom we may murder. But not to insist on this view of the case, the most unfavourable to West Indians which can be taken, it may easily be proved, by documents drawn from those who are most hostile to abolition, that the stock of negroes in the islands would be kept up and even increased by breeding, without the aid of importations. All those causes also of decrease, which are directly or remotely referable to the Slave Trade, (and these are numerous and powerful,) being removed; the natural increase would proceed with redoubled velocity.

3. "In case of abolition, a stop would be put to the prosecution of all the schemes formed for clearing fresh lands and extending cultivation." But is it not extravagant to expect that, after having proved the radical iniquity of this traffic, and that various innocent methods of employing capital might be substituted; such a trade should be continued, merely because some men hope, from its continuance, to acquire or increase their fortunes? The abo-

lition might be a disappointment, but it could be no actual loss to such men: nor could they have any more claim for indemnification, than a merchant would have who had bought woollens to supply the Lisbon market, but who was disappointed in his hope of a sale by our annulment of the Methuen treaty. "Can any policy," observes Mr. Brougham, when discussing this point in his "Colonial Policy," "be more contemptible than that which would refuse its sanction to such a measure, for fear of disappointing those men who had arranged their plans with the hopes of fattening upon the plunder of the public character and virtue?"

4. The advocates of the Slave Trade contend, that "the abolition of this traffic belongs not to the British parliament but to the colonial legislatures." The weakness and absurdity of such a claim is, however, very satisfactorily exposed by this anonymous but able writer; (p. 52—55.) as it also is in "the Crisis of the Sugar Colonies," a pamphlet highly deserving the perusal of every man who takes any interest in the present question.

Having exposed the total insufficiency of the arguments urged in defence of the Slave Trade, the author proceeds to consider the direct effects of this traffic upon the wealth, the manners, and the security of the West Indian colonies. It is universally admitted, that the nearer a Slave is permitted to approach the condition of a free labourer, the more productive will his work become. But so long as plantations are entrusted, as is generally the case, to the management of men, who have no interest in preserving the negroes, so long as the blanks caused by their bad management can be supplied at the expense of the master: and so long, it might have been added, as masters are allowed to speculate in the flesh and blood and bones of their fellow-creatures: little amelioration in the condition of the Slaves is to be expected. Some plan is therefore necessary to rouse the attention of West Indians to their best interests: and what measure so likely to do this as abolition? Few will continue so insane as to work out their

stock when they can no longer fill up the blanks their cruelty has caused. Breeding will be more attended to. The experience of America has proved, that a rapid natural increase will follow the prohibition of importations. And besides the pecuniary advantages to the planters individually, which would accrue from such a measure, numerous benefits of a moral and political kind, now rendered unattainable by the continuance of the Slave Trade, would be the natural and even necessary consequence.

The cruel treatment of Slaves is as unfavourable to the security as to the wealth of the West Indies; and history proves, what the apologists of West Indian policy have affected to deny, that the proneness of the negroes to revolt is in proportion to the cruelty and parsimony of their masters. The testimony of M. Malouet, himself an old colonial magistrate and strongly attached to the slave system, is adduced in confirmation of this statement, and is decisive. The danger of insurrection, it must also be acknowledged, is greater among newly imported Slaves than among those born in the islands. The proportion, therefore, which the former bear to the latter is a matter of the most serious concern. Imported negroes, for obvious reasons, have been the first to join in rebellion, and are always the most refractory. To keep them in order, as well as to teach them to work, the utmost severity is necessary; the effect of which is to dispose them still more to obey the first signal of insurrection.

St. Domingo furnishes a fatal but instructive example of the truth of this position. During the sixteen years preceding the revolution in that island, three hundred and thirty five thousand negroes, on the lowest computation, were imported into it from Africa: but the actual increase of the negroes in that time was only two hundred and five thousand: the whole number in 1775, according to the official returns, being two hundred and fifty thousand; and in 1790 four hundred and fifty-five thousand. The

Christ. Observ. No. 29.

nature of the treatment experienced by the Slaves in St. Domingo may, from this statement, be easily estimated: and the conclusion to which it leads is confirmed by the calculations both of Baron Wimpffen and M. Malouet. From these it clearly appears, that the mortality among the imported negroes was about five times greater, and the births five times less; and that the mortality of the whole stock was between two and three times greater than that of the natives of any other country upon earth: "a sufficient commentary," adds the author, "upon the boasted humanity of the planters in the French islands, and a useful lesson upon the profits of the slave system." The tremendous effects of that system have been forcibly demonstrated by the ineffable horrors of a fourteen years servile war; and by the establishment in the middle of our Slave Colonies, and within the visible horizon of Jamaica, of an African commonwealth, inspired with irreconcilable enmity to all that bears the name of negro bondage. Are the Slaves of Jamaica ignorant of this? and if not will it be supposed that they now kiss their chains with more devotion? Admitting Jamaica to be safe from the attack of this new power, is not the example a reason for deprecating the maltreatment of slaves, the disproportion of whites, and the increase of imported negroes? "When the fire is raging to windward, is it the proper time for stirring up every thing that is combustible in your warehouses, and throwing into them new loads of materials still more prone to explosion?" In short, the planters have now to choose between the immediate total abolition of the Slave Trade and the abolition of Slavery.

Thus have we followed this able and ingenious writer through the whole of his pamphlet, to which, however, we must profess ourselves unable to do justice by any abstract our limits are capable of receiving. He deserves our best thanks, and those of every friend of humanity, for this luminous, comprehensive, and seasonable statement of the almost forgotten arguments for

the abolition of the Slave Trade : and we trust it will have been very generally read by the members of the legislature, previous to the approaching discussion in parliament. His facts are, in general, judiciously selected, and his reasoning happily applied. He seems also to have justly appreciated the moral susceptibilities of those with whose prejudices he has had chiefly to contend. He adverts, indeed, to "the paramount claims of national justice," and to the obligations of "the gospel of peace;" but he has given no peculiar prominence to these topics. He seems himself, indeed, to feel their force : but with an acute perception of the real difficulties of the question at issue, he directs his reasoning chiefly to considerations of interest; perhaps the only ground on which the minds of those who defend the Slave Trade are accessible.

Some objectionable expressions, which occur in this pamphlet, are probably the effect of that haste with which it has evidently been prepared for the press. We agree with the author that the abolition of the Slave Trade, and the emancipation of the Slaves, are questions wholly distinct; and that the latter is no consequence of the former: but we do not perceive the chain of reasoning by which he is led to assume their *incompatibility*. p. 2. By the am-

biguous expression "radical difference of the race," p. 15, the author seems to countenance an opinion which we have no reason to attribute to him, and which, we believe, is now nearly confined to the Philosophists of the Antilles. We observe that, in speaking of the blacks of St. Domingo, he generally applies to them the epithet "*savage*:" but surely the government of Toussaint furnished no proof of the fairness of this appellation; and the author must have superficially perused the history of the contest, which has ended in the establishment of negro liberty in that island; if he hesitates for a moment to pronounce the French infinitely more savage than their sable antagonists.

To conclude.—We heartily pray that the efforts which are making both in and out of parliament, in favour of the oppressed African race, may issue at length, through the divine favour, in wiping out the foul stain with which the Slave Trade has polluted our national character. As a nation we have professed to fast and to humble ourselves before God. But will God regard our fast, if we continue to smite with the fist of wickedness, and to rivet instead of loosing the bands of oppression? Or will he accept the sacrifice which is mingled with the blood of our fellow-creatures?

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

THE following is an account of the ordinary revenues and extraordinary resources, constituting the public income of Great Britain for the year ending the 5th of January 1804.

ORDINARY REVENUES.

Permanent Taxes.

Customs	£.7,776,775
Excise	18,372,211
Stamps	3,346,575
Land and assessed taxes	5,951,661
Post Office	1,075,600
Pensions and salaries	105,450
Hackney coaches	26,457
Hawkers and Pedlars	5,622

36,660,354

Small branches of the hereditary revenues

143,347

Extraordinary Resources.

Lottery	332,507
Arrears, income duty	414,096

Money paid for interest	-	1,164,274
Other small sums	-	143,790

38,858,373

Loans - - - - 11,950,000

Grand total £.50,808,373

In the press, *An Essay on Chemical Statics*, with copious explanatory notes, and an appendix on Animal and Vegetable Matters; translated from the French of M. Berthollet, by B. Lambert, in two volumes octavo.—*An experimental Inquiry into the Nature and Propagation of Heat*, by John Leslie, in one volume octavo; illustrated by plates.—*Principles of the Newtonian Philosophy; or, a Mathematical Demonstration of the Properties of Matter; of the Air; of Heat, Cold, Light, and its effects; of the Properties of the Ocean; Rivers, Mountains, &c.* by Dr. Turner, in one volume octavo.—*An Introduction to Botany*, by Dr. Barton, of Philadelphia; with alterations adapting the work to this country, in one vo-

lume.—A new edition in quarto, upon a very enlarged scale, of Lempriere's *Bibliotheca Classica*.—*A View of the Climate and Soil of the United States of America, &c. &c.* translated from the French of C. F. Volney, in one large volume octavo.—*Memoirs of the Life of Dr. James Beattie*, with a View of the State of Literature in Scotland during the last century, by Mr. Alexander Bowyer.

Mr. W. Wilkins, of Gonvil and Caius College, Cambridge, is bringing forward a very elegant publication of the *Antiquities of Magna Græcia*. It is to comprise the remains of Grecian architecture yet existing at Syracuse, Agrigentum, Selinus, and Segestum, in Sicily; the three temples of Posidonia or Poestum, in Calabria; together with the fragments of two temples in the island of Malta. The whole will form upwards of sixty plates, with letter-press descriptions; and will follow, in design, Mr. Stuart's *Antiquities of Athens*, and Dr. Chandler's *Antiquities of Ionia*, published by the Dilettanti Society.

On the 15th of May was published, both in Philadelphia and in London, the first volume, in quarto, of the *Life of General Washington*. It is compiled by Mr. Marshall, chief justice of the United States, from original papers communicated to him by the General's nephew and heir, the Honourable Bushrod Washington, under whose immediate superintendence the work is published. Mr. Marshall has prefixed an introduction, containing a compendious history of the American Colonies, from their settlement to the era of their independence. The work will extend to four or five volumes. An edition in octavo will also be published of each volume in succession. The MS. of each volume is sent over to this country, and the publication of that volume in America is delayed, till it is ready to appear here. This publication of the work on the same day in London and Philadelphia is a feature of literary speculation, which will probably become common, when the state of society in America shall render the productions of its genius sufficiently attractive to the inhabitants of the mother country. This publication is remarkable, in furnishing the first instance of valuable American copy right. So greatly, indeed, has it excited public expectation, that the sum of seventy thousand dollars has been given, it is said, for the American copy right, and one thousand guineas for the English.

It may prove a very useful piece of information to some of our female readers, that the inflammability of Muslin dresses may be prevented by rinsing them out in alum water, made by dissolving the proportion of a hen's egg, or even less, in a quart of water. That by this simple means all danger of the loss of life will be prevented, any one may have sufficient evidence, by burning a rag of muslin, so rinsed and dried, and then another rag unprepared. The first will burn gradually, and with difficulty; while the second will flame away instantly.

Dr. Stenhouse, of Edinburgh, has adopted a method for the cure of the *Gout*, as remarkable for its simplicity as for its immediate effect. This is nothing more than holding the affected part over hot or boiling water. He considers gout as proceeding from obstruction. By the action of steam the fibres are relaxed; or, what is the same thing, the pressure of the common atmosphere is diminished, and the cure of course follows. In case the stomach or bowels were attacked, he would immerse the whole body in a hogshead of steam. He has cured this disorder in himself, by this method, in a very short time, both in his hand and his foot; and he has been in good health and free from gout ever since he tried these experiments, though very near seventy years of age. This vapour bath ought to be repeated several times, even after the pain is removed, in order to effect a radical cure.

Fresh meat, beef and mutton, has been preserved in a sound state during a voyage to the West Indies, by the following method. As soon as the meat was cold it was cut up in quarters, and sprinkled with the following ingredients; *lignum vitæ* in fine chips one pound, common salt four ounces, coarse sugar four ounces, salt prunella half an ounce. When it was well sprinkled, the whole was closed up in sheet lead, laid in a chest, and filled in with fresh saw-dust. Meat so prepared has been kept two months in the finest order. When taken out to be dressed, it should be wiped and scraped clean, and roasted as quick as possible.

FRANCE.

M. Lalande published last year a work, entitled *Bibliographie Astronomique*, in a quarto volume of nine hundred pages. It contains as large a catalogue as he was able to form, in the course of thirty years, of all the astronomers and all the works on astronomy, which have appeared for two thousand years.

The *Connaissance des Temps*, for the year thirteen, contains a new Catalogue of Known Stars, which carries the number up to thirteen thousand.

Pinkerton's *Modern Geography* has been translated into French, by M. Walkoner; to which translation M. Lacroix has prefixed an elaborate introduction.

ITALY.

The Pope ordered considerable subterranean researches to be made at Ostium, during the Winter and Spring of last year, which led to the discovery of several fine statues, besides a number of pillars and pieces of Mosaic work, with eight hundred coins chiefly bronze, and for the most part of the times of Trajan and Adrian. He has also ordered the earth and ruins to be removed from the bases of the most considerable and important monuments, such as the Colliseum, the Arch of Titus, that of Septimius Severus, &c. &c. which has led to some interesting discoveries. The present pontiff is said to shew a warm

inclination to encourage the arts to the utmost extent of his limited means.

GERMANY.

Clark's *Progress of Maritime Discovery* is translating into the German language, by M. Weyland, of Weimar.

M. B. Bergman, who has passed three years among the Kalmucs, is preparing to publish a work, entitled *Mongolian Papers collected in the Country of the Kalmucs*. It will consist of five volumes octavo.

Baron D'Arelin, Librarian to the Elector of Bavaria, at Munich, has discovered, in the central library of that city, an old MS. of the thirteenth century, which contains a Treatise on the *Greek Fire*, and not only gives an account of the method of preparing it, supposed by the learned to be lost, but also a process for making gunpowder similar to that followed at present.

HOLLAND.

The abject condition of the once great and "United Provinces," is demonstrated in the state of the press. A proof-sheet of every new work, newspaper, &c. is required to be submitted to the French resident or commissary of each place, before it is permitted to be published; and in the event of his disapproval, whether from policy, caprice, or an insatiable thirst of plunder, it is suppressed without even the form of an appeal. From one or other of these causes, Rotterdam was lately deprived, for ten days, of a newspaper of extensive circulation.

DENMARK.

The King of Denmark has lately granted to Messrs. Elias Gruner and Co. the privilege of expediting by the post, the Sound List; that is to say, the account of the number of ships which pass that strait, with the names of the captains, the state of the cargoes, their arrival, departure, designation, &c. to which will be annexed details of the daily temperature, &c.; in short, all the news of Elsinour which has any relation to commerce and navigation. By this means, foreign merchants will be enabled to procure regularly, and at a moderate price, very valuable documents, which cannot otherwise be had but with great difficulty.

SWEDEN.

Dr. Guesnel, of Stockholm, is preparing for the press a *Descriptive Account of the Natural Productions of Lapland*. He has spent several years in that country.

RUSSIA.

The Emperor continues to give proofs of his zeal for the diffusion of knowledge among his subjects. For this purpose it has been ordered, that at the university of Moscow, besides the usual lectures to the students, lectures shall be read for the public at large,

on Natural History, Physics, Commercial Science, and the History of the European States.

A seminary was lately projected in Russia for the education of the teachers of schools. It was opened on the 15th of January, with great solemnity.

The Order of Jesuits is sensibly increased in Russia. They have lately obtained permission to form establishments at Riga, Astracan, Jaffa, and Odessa.

Lalande observes in his *History of Astronomy for the Year 1803*, "Hitherto we have seen no native of Russia distinguish himself in that country by astronomy. But I experienced an agreeable surprise, and entertained consoling hopes, when I found young Alexander Oulibisheff, at the age of ten, converse with me on astronomy in a manner I never before witnessed, even in France, from persons of twenty years of age. He was born at Moscow, November 27th, 1793."

A gentleman of the government of Woronezh lately purchased from Prince TRUBOSKOT six thousand peasants; and, at the same time, offered them their freedom, on condition of reimbursing to him the sum given to the Prince. The first use which these peasants made of their liberty was to write to the Emperor, thanking him for the Edict which authorizes these transactions; and asking permission from him to build, at their own expense, a church, bearing the name of their benefactor. The same letter contains an offer to dig a canal themselves, fifteen versts in length, which would facilitate an intercourse of great commercial importance.

A new periodical work has appeared at Petersburg, under the title of the *Petersburgh Imperial Journal of Trade*. It is published in both the Russian and German languages. The first number contains a view of the History of Petersburg, in which the author gives the following account of the present state of that capital and of its trade. The city contains seven thousand one hundred and twenty-four houses, many of them of considerable size, and two hundred and nine thousand inhabitants. The increase of its trade is remarkable. The amount of the exports was,

In the year 1742,	2,479,656 roubles.
1752,	4,353,694
1762,	5,217,006
1772,	6,451,494
1782,	11,467,347
1792,	22,224,331
1802,	30,498,663

TURKEY.

BONNYCASTLE'S *Elements of Geometry* have been lately translated into the Turkish language, and printed at the press recently established at Constantinople. The translator has affixed a preface to the work, which exhibits a curious and original specimen of the light in which the Turks view the sciences.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

THE Character of the Christian Teacher delineated, and the Means of forming it represented, in a Discourse delivered at Hackney, Jan. 8th, 1804, for the Benefit of the Academical Institution at Exeter. By Thomas Belsham. 1s.

The Trial of the Spirits; a seasonable Caution against Spiritual Delusion: in Three Discourses. By the Rev. Charles Daubeny. 2s.

Sermons, selected and abridged chiefly from minor Authors, adapted to the Epistle, Gospel, or First Lesson; with Eight occasional Sermons, and an Exhortation to attend Public Worship; for the Use of Families. By the Rev. S. Clapham. Vol. II. 10s. The Exhortation separately, 4d. or 3s. per dozen.

Sermons on several Subjects and Occasions. By George Vanbrugh, LL. D. 8vo.

Regular Attendance at Church the positive Duty of a Christian; or, the Sin and Danger of neglecting the Public Worship of God; a New Year's Gift for the Parish. 8vo.

Sermons designed to elucidate some of the leading Doctrines of the Gospel. By the Reverend Edward Cooper. 5s. boards.

MISCELLANEOUS.

Travels in Switzerland. Translated from the French of E. F. Lantier, by Frederick Shober. 6 vols. 12mo. £1. 4s. boards; or with folio plates, £4. 4s.

A Dictionary of polite Literature; or, fabulous History of the Heathen Gods and illustrious Heroes. 2 vols. 18mo. with many elegant Engravings. 13s. boards; on a larger and finer Paper, with proof Plates, 21s.

The Wonders of the Microscope; being an Illustration of the Wonders of the Creation in the minuter Parts of Nature. Embellished with several exceedingly large and highly curious Plates. 2s. 6d.

Volney's View of the Climate and Soil of the United States of North America; to which are annexed, some Accounts of Florida, the French Colony on the Scioto, certain Canadian Colonies, and the Savages or Natives. Translated from the French of C. F. Volney. With Maps; large 8vo. 12s. boards.

The Income Act explained; wherein its Intricacies are rendered intelligible. By R. Else, Clerk to the Bath Commissioners. 2s. 6d.

An Essay, Medical, Philosophical, and Chemical, on Drunkenness, and its Effects on the Human Body. By Thomas Trotter, M. D. 8vo. 5s. boards.

Pharmacopœia Medici Practicæ Universalis, sistens Medicamenta Præparata et Composita, cum eorum usu et dosibus. Auctore F. Swediaur, M. D. 2 vols. 12mo. 6s. sewed.

Observations on the Diseases called the Plague, the Dysentery, the Ophthalmy of Egypt, and on the Means of Prevention, with Remarks on the Yellow Fever of Cadiz; and the Description and Plan of an Hospital for

the Reception of Patients afflicted with epidemic and contagious Diseases. By P. Assalini, M. D. one of the chief Surgeons of the Consular Guards, &c. Translated from the French, by Adam Neal, Surgeon. With Plates. 4s. boards.

Outlines of a Treatise on the disordered State of the Lungs, intended to illustrate the Origin and Nature of many of the most important Diseases; and also to afford proper Indications to assist in their Treatment and Prevention. 8vo. 5s.

A Dissertation on Arthritis or Gout; exhibiting a new View of the Origin, Nature, Cause, Cure, and Prevention, of that Disease; illustrated by original and communicated Cases. By Robert Kinglake, M. D. 8vo.

An Inquiry into the Rot in Sheep and other Animals; in which a Connection is pointed out between it and some obscure and important Disorders of the human Constitution. By Edward Harrison, M. D. 2s.

List of the Volunteer and Yeomanry Corps of the United Kingdom; to which are added, the complete Regulations for the Volunteer Establishment. 3s. sewed.

The Transactions of the Royal Irish Academy. Vol. IX. 4to. £1. 6s. 6d. boards.

The Annual Register for the Year 1802. 10. 6d. boards.

Letter II. of a Series of Letters on the Importance of the present War. By Allan Macleod, Esq. 1s.

Reports of Residence, Residentiary Lectures, and other Matters in the Diocese of London, for the Year 1804. By George Somers Clarke, D. D. No. 1. 2s. 6d.

The Annual Review, and History of Literature; containing a Critical Analysis of all the Works published during the Year 1803; with historical Introductions. A. Aikin, Editor. Vol. II. £1. 1s. boards.

Bibliographical Dictionary, Vol. V. containing a chronological Account of the most curious, scarce, useful, and important Books published in foreign Languages; with biographical Anecdotes of Authors, Printers, &c. including the Whole of Dr. Harwood's View of the Classics, &c. &c. 12mo. 6s. boards; or on royal paper, 9s.

The Second Volume of the Abridgment of the Philosophical Transactions £2. 2s. boards. Elements of Natural Philosophy; explaining the Laws and principles of Attractions, Gravitation, Mechanics, Pneumatics, Hydrostatics, Hydraulics, Electricity, and Optics; with a general View of the Solar System, adapted to public and private Instruction; illustrated with Diagrams. By John Webster. 8vo.

Strictures on the Necessity of inviolably maintaining the Navigation and Colonial System of Great Britain. By Lord Sheffield. 2s. 6d.

Letters addressed to a noble Lord, on the Manufactures, Agriculture, and apparent

Prosperity of Scotland; with Strictures on the Speculations, Morals, and Manners, of the Nineteenth Century. 1s. 6d.

An Inquiry into the Nature and Origin of Public Wealth; and into the Means and Causes of its Increase. By the Earl of Lauderdale. 8vo. 8s. 6d. boards.

On the Landed Property of England; an elementary and practical Treatise: containing

the Purchase, the Improvement, and the Management, of Landed Estates. By Mr. Marshall. 4to. 1l. 11s. 6d. boards.

The Lives of the Scottish Poets; with Preliminary Dissertations on the Literary History of Scotland, and the early Scottish Drama. By David Irving, A. M. 2 vols. 8vo. 18s. boards.

RELIGIOUS INTELLIGENCE.

FRANCE.

It appears from LALANDE'S *History of Astronomy for the Year 1803*, that the French government had resolved upon re-establishing the Mission to China, "which is equally useful," says the astronomer, "to the sciences and to political relations." "One of our ablest astronomers," he adds, "has formed the project of going thither; and, however great his ability may be here, I did not oppose this plan of going to a distance from us, in order that he may be of still more service to us." The religious part of this undertaking will be, abandoned, it may be presumed, to that feeble support which the emigrant clergy have been able to render to it since the revolution. The religious state of France appears, indeed, so deplorable, that no efforts can be there expected from the Papists in support of foreign Missions. In proof of this we insert the following paragraphs, extracted from French newspapers: they will be found to realize, in a great degree, the effects which we anticipated from the Concordat. (Christ. Observ. Vol. I. p. 261.)

"The Bishop of Amiens has lately opened in his see a subscription, intended to provide for the education of young men destined to take orders. In imploring the charity of the faithful, the prelate exposes in a moving manner the wants of the church, and the necessity for the continuance of religion, to continue the clerical order. 'As a father,' says he, 'who opens his heart to his children, we unload in your bosoms the whole weight of our melancholy inquietude. Already since our advancement to the episcopacy, sixty priests under us have died! And who are to fill their places? Others, and those in great numbers, are advanced in their career, afflicted by infirmities: who are to succeed them? Good God! the piety of our ancestors, is it replaced in us by a mortal indifference? Exclusively fond of ourselves, will we fix all our thoughts, all our affections, upon the present moment, without

having any solicitude for our posterity? And are we to see the happiness of future generations sacrificed to our indifference, egotism, or irreligion; by neglecting all means to bequeath to other ages the religion of Jesus Christ, with the great virtues which it alone inspires, and with the abounding heavenly consolations which religion alone gives and affords? The deplorable times will then soon come, when the night of ignorance, superstition, profanation, and all the shocking vices, their attendants, will cover the church of France! Her churches will stand; but no priest will be found to officiate at their altars, to sing with the people the praise of the Almighty, to explain to them their duty, and to shew them the way to eternal happiness! All charity will be extinguished. Orphans, widows, and the children of the poor will in vain stretch out their hands for a morsel of bread. All hearts are shut to pity. The afflicted will in vain look for consolation—they will find none. The sick, in their sufferings and agonies; the old man near to breathe his last; the repentant agonizing sinners; all in vain will call for the consolation and support of religion! Fathers and mothers, if you have any tenderness for your offspring; if a desire to preserve them from the worst of wretchedness in this world, and of misery in the next, inspires your generous humane sentiments; if you do not see with indifference the extinction of the christian faith, the total cessation of instruction in the evangelical religion in your families and in France; if you tremble in thinking on that fatal hour, on that disastrous moment, when religion descends into the tomb with the last of its ministers; remain not insensible to our prayers: do not refuse a small donation to our pressing solicitations, which the preservation of the most invaluable of all things and your own great interest claim imperiously."—(*Journal des Debats.*)

"Such is the indifference to religion, caused by the persecution of our revolutionary philosophers, and our philosophical barbarians, that of five thousand curacies, vacant in the French Republic, not fifty proper subjects are found to fill them up. The faithful are, therefore, forced to travel forty, fifty, and sixty miles to find a church where a priest officiates. What a blessing would not our valorous chief magistrate receive, was he to change some of our military schools or priances into religious seminaries, and convert some of our military conscripts into religious students. All sort of

glory is reserved for him! he will therefore not leave unfinished what he has so devoutly begun! His reign will, therefore, by the faithful of all future ages, be called *the reign of the second resurrection of Christ*."—(*Gazette de France*.)

The impiety of this last sentiment will not be thought less indicative of the degraded state of religion in France, than the complaints of the Journalists or the remonstrances of the Bishop of Amiens.

The Chinese Mission, mentioned above, is very likely to have originated in an idea which seems to have been adopted by the French Government, that the various Missions which of late have been undertaken in this country proceed entirely from political speculation. In the same paper, *Le Journal des Debats*, from which one of the above extracts has been transcribed, a detailed account was lately inserted of the various societies for Missions established in this country, and of some of their proceedings; particularly the Missionary journey into France, in the year 1802, with the resolutions to which it led, of which we gave an account in our volume for that year, p. 748. The whole closes with the following observations, which betray a gross ignorance of the subject, and shew the low state of general information in France.

"These details fully prove that England is at last occupied with an object to which she has hitherto appeared indifferent; and one cannot but ask her, How this spirit of religious proselytism has reached her so late? We are far from thinking that these Propaganda of London and Edinburgh will ever rival that of Rome. We think the Episcopalians too lordly ever to take up the trade of our poor Franciscan Friars. The Methodists are too dry, and too much lack that unction of piety so necessary to success in persuasion, ever to work great marvels in this way; and, in the doctrine of Puritans and Presbyterians, there is too much philosophical alloy for them ever to manifest a very strong desire to water, with their sweat or their blood, the lands of either the south or the north. But whatever we may think of this information, or of their success, it is easy for any one, who knows the dominant spirit of our English rivals, to see that in all this they only second the English ministry: and that this new Missionary Society is not formed so much for the extension of the kingdom of Christ, as for extending the empire of the British Leopard; who hereby only seeks to unite all his moral and physical powers, the

better to hold in his grasp all his distant conquests."

We cordially wish that the dreams of this Journalist were realized, and that our government were as eager to extend the boundaries of christianity as they are here represented to be. We fully agree with the Journalist, that it would prove a good speculation even in a political point of view.

EAST INDIES.

It is with the truest concern we announce to our readers the death of the Rev. Mr. Gericke, the successor of the apostolical Swartz. He died after an illness of three days, leaving the numerous churches in India, which he had planted and watered, to mourn the loss of a faithful pastor and unwearied evangelist. May the Great Head of the church speedily supply the void which his departure has caused, and send forth labourers to reap those Indian fields, which our readers will perceive, from the account given in our number for August 1803, p. 514, are already whole for the harvest.

GREAT BRITAIN.

BRITISH AND FOREIGN BIBLE SOCIETY.

We transcribe, for the information of our readers, a farther account of this excellent and truly christian institution, which has reached us in the course of the present month.

"A society having been formed with the above designation, it has been judged expedient to submit to the public a brief statement of the *reasons* which exist for such a society, of the *specific object* which it embraces, and of the *principles* by which its operations will be directed.

"The *REASONS*, which call for such an institution, chiefly refer to the prevalence of ignorance, superstition, and idolatry, over so large a portion of the world; the limited nature of the respectable societies now in existence, and their acknowledged insufficiency to supply the demand for Bibles in the united kingdom and foreign countries; and the recent attempts which have been made on the part of infidelity to discredit the evidence, vilify the character, and destroy the influence of christianity.

"The *EXCLUSIVE OBJECT* of this society is, to diffuse the knowledge of the Holy Scriptures, by circulating them in the different languages spoken throughout Great Britain and Ireland; and also, according to the extent of its funds, by promoting the printing of them

in foreign languages, and the distribution of them in foreign countries.

"The PRINCIPLES, upon which this undertaking will be conducted, are as comprehensive as the nature of the object suggests that they should be. In the execution of the plan, it is proposed to embrace the common support of christians at large; and to invite the concurrence of persons of every description, who profess to regard the scriptures as the proper standard of faith.

"It may be necessary to add, in soliciting the countenance of the public, that in consequence of the enlarged means of instruction, which the lower classes in this country have enjoyed of late years, a desire of perusing the scriptures has considerably increased among them; and also that in Wales, Ireland, Switzerland, Germany, Denmark, and other parts of the world, Bibles are greatly wanted, and, in some, are sought for with an eagerness, which, but for authentic assurances to that effect, would scarcely be credited."

Subscribers of one guinea annually, are members; of twenty pounds, members for life; of five guineas annually, governors; of fifty pounds, governors for life; governors being entitled to attend committees, and each member being entitled to purchase Bibles for gratuitous distribution at the Society's prices, which shall be as low as possible. The following are the names of the president, treasurer,

committee, &c. President, Right Honourable John Lord Teignmouth. Treasurer, Henry Thornton, Esq. M. P. Committee, W. Alers, Esq.; T. Babington, Esq. M. P.; T. Bernard, Esq.; J. Benwell, Esq.; W. Birkbeck, Esq.; H. Boase, Esq.; J. Bunnell, Esq.; J. Butterworth, Esq.; R. Cowie, Esq.; C. Crawford, Esq.; J. Fenn, Esq.; S. Fridag, Esq.; C. Grant, Esq. M. P.; C. Grill, Esq.; J. Hardcastle, Esq.; W. H. Hoare, Esq.; T. Hodson, Esq.; J. D. Hose, Esq.; R. Howard, Esq.; R. Lea, Esq. Alderman; Z. Macaulay, Esq.; A. Maitland, Esq.; A. Martin, Esq.; S. Mills, Esq.; J. Reyner, Esq.; H. Schroder, Esq.; G. Sharpe, Esq.; R. Stainforth, Esq.; J. Stephen, Esq.; R. Stephen, Esq.; C. Sundius, Esq.; J. Smith, Esq.; A. Wagner, Esq.; W. Wilberforce, Esq. M. P.; J. Wilson, Esq.; G. Wolff, Esq. Secretaries, Rev. J. Owen, M. A. Fulham; Rev. J. Hughes, M. A. Battersea; Rev. C. F. Steinkopff, M. A. Savoy, for the foreign department. Assistant secretaries, Mr. J. Tarn, Spa Fields; Mr. T. Smith, No. 19, Little Moorfields.

It would be difficult to conceive an object more entirely unexceptionable than that of this society; nor one in which every individual, who is entitled to the name of christian may more cordially unite.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

THE most remarkable event of the present month has been the exaltation of Bonaparte to the throne of the Bourbons, by the title of EMPEROR OF THE FRENCH; a measure which has been adopted by the different legislative bodies, with only one dissenting voice, that of Carnot. The speeches and messages delivered on this occasion are highly ridiculous, and exhibit the actors on this great theatre more in the light of puppets than of men. The great argument employed to render this change palatable to the French was this: that the unfettered wish of the nation had declared in 1789, its preference of hereditary monarchy; that although the misconduct of the Bourbons had excited the eternal hatred of Frenchmen to their family, and the revolutionary phrensy had, for a time, implicated in their guilt the good cause of single and hereditary rule, it was now time to give full effect to the clear and unambiguous decision of the great and free nation; that besides all this it was necessary, in order to consolidate the revolution, to extinguish every hope of the exiles abroad or the factions at home, which could only be done by making the imperial dignity hereditary; and that the Bourbons, being the objects of the eternal hatred of France, and Bonaparte of its eternal gratitude, no one was so proper to stand at the head of a new dynasty which should establish, and for ever secure,

the greatness, the liberty, and the happiness of Frenchmen! In the resolutions adopted on this occasion, by which it is decreed that Napoleone Bonaparte shall be proclaimed Emperor of the French, and that that title, together with the imperial power, shall be hereditary in the male line; the constituted authorities are, at the same time, directed to make all due provision for preserving equality, liberty, and the rights of the people!!

The period of invasion is still protracted, and from an expression in the *Moniteur*, it would appear as if Bonaparte had begun to apprehend that our present state of preparation rendered it advisable, at least to wait a more favourable opportunity. "When we judge it to be convenient," says the Journalist, "we certainly shall make the descent; and if we shall defer it for several years our success will be but the more certain." Such expressions, however, we trust, will not lull us into a false security, or abate, in the smallest degree, the national vigilance. They would, in that case, effectually serve the purposes of Bonaparte.

SWITZERLAND.

The disturbances which had broken out in this country seem to have been quelled. The French ambassador has lately taken some strong measures to prevent the importation of English goods into any of the Cantons.

NORTHERN POWERS.

The late proceedings of Bonaparte relative to the Duke d'Enghein, seem to have made a deep impression on the powers of the North. The Courts of Petersburg and Stockholm went into mourning for a week on the death of that prince; and the Russian minister has recently made a communication to the Diet at Ratisbon, which indicates the deep displeasure of the Emperor at the late violation of the Germanic territory, and the murder of the Duke d'Enghein. "The event which has taken place," observes the Russian Minister, "in the states of the Elector of Baden, the conclusion of which has been so melancholy, has occasioned the most poignant grief to the Emperor."—"He never could have expected that a power, which had undertaken, in common with himself, the office of mediator, could have departed in such a manner from the sacred principles of the law of nations, and the duties it had so lately taken upon itself."—"The Emperor considers it as his duty solemnly to protest against such an attack on the tranquillity and security of Germany."—"He is convinced, that the Diet and head of the Empire will unite their endeavours with his, to prevail on the French Government to take such steps and measures as the violation of their dignity may require, and the maintenance of their future security may render necessary."

In these sentiments there is reason to believe, that the Danish and Swedish Governments fully participate. Nor is it to be supposed, that the Emperor of Germany differs from them in his estimate of Bonaparte's recent violations of the Germanic neutrality. The Elector of Baden has presented to him a memorial on that subject; but his Imperial Majesty has not yet declared himself upon it. The decisive step which has been taken by the

court of Russia, will probably encourage the Emperor of Germany to speak his real sentiments, and to assume that attitude which the peace and security of his subjects seem to require. In this state of things, there exists a very considerable degree of probability that the powers of the continent will, at length, be roused from their present state of inaction; and that an extensive confederacy will be formed for breaking the humiliating yoke which the boundless ambition of Bonaparte, availing itself of their weakness and disunion, has imposed on Europe. Reports have even been circulated, we know not with what truth, that leagues offensive and defensive have been entered into by Russia, Sweden, and Denmark; and that between these courts, and those of Vienna and Berlin there is likewise a good understanding upon the present occasion.

TURKEY.

THE dominion of the Porte in Egypt is said to be completely restored in consequence of some dissensions between the Beys and Arnauts, which terminated in the death, capture, or dispersion of almost all the Beys.

An insurrection is reported to have broken out in Servia.

EAST INDIES.

By the late arrivals from India, the Company have received from the Marquis Wellesley the particulars of the Mahrattah war, with its causes and probable result, occupying several hundred folio pages in print. It appears as if the Mahrattah war were now nearly, if not entirely closed. The intention of the British Government is to restore the Mogul to the exercise of his former sovereignty.

Advices have been received of the capture of Bencoolen, by the united squadrons of Admirals Linois and Hartsink.

GREAT BRITAIN.

REMARKS ON THE STATE OF PARTIES.

SINCE the publication of our last number a change of administration has taken place. Mr. PITT stands at the head of the new ministry, which is composed partly of his own political friends, and partly of members of the last administration. Our readers will recollect, that almost all the late ministers were his political friends, when he was before in power; and that their principles are similar to his own: so that his present junction with them threatens no discordance in the new cabinet, which at the same time will possess very considerable ability. There is every reason to believe that the opinions of the present ministers on the great subjects of peace and war will be very similar to those of the last administration; and will therefore be likely to meet with the approbation both of men of moderation and good principles, and of the public at large. Their opinions also on measures of national defence will not differ from

those of their predecessors in office, in points which would cause a disorganization or discouragement of any part of our present force. Thus the nation will not be endangered at this momentous crisis by any important change of system: while, on the other hand, it cannot be doubted, that a mind so full of energy as that of Mr. Pitt, aided by the personal knowledge he has acquired of military and naval subjects since he was last in office, will add new vigour to every description of our national force. We hope, that to his own native vigour he will not omit to add that moderation, freedom from passion, and attention to public opinion, which are so necessary in a minister of this free country. These last-mentioned qualities enabled Mr. Addington's administration to raise a force, military and naval, of more than 800,000 men; and to impose yearly taxes to the amount of about twenty millions, with the cheerful acquiescence and even approbation of the country at large.

Had Mr. Addington, even through an excess of honest zeal, endeavoured to adopt measures considerably stronger than the occasion seemed to warrant; or measures, which in their nature, or in their details, ran counter to the feelings and habits of the nation; there would certainly have been less union and harmony among us, than we have the happiness of now enjoying: and even our public force would probably have been less efficient, than it is at present. We dwell the longer on this subject, as it seems, in a particular manner, to be the province of the Christian Observer to point out the good effects which flow from right principles, or right dispositions in public men.*

It is confidently said that Mr. Pitt, when consulted by the king on the formation of a new administration, proposed, that his majesty should call the great men of all the different parties in this country to his councils; but that the king objected to Mr. Fox. Our readers will be at no loss to conceive what the reasons might be, which operated on the royal mind against Mr. Fox's admission to power. In judging of their weight, and acting on that judgment, his majesty exercised his undoubted prerogative: and though some of our readers may wish, that the king had decided differently, we hope, that none of them are so far within the vortex of party-politics, as to wish that parliament should interfere with the free exercise of that prerogative; except on the most grave and urgent occasions. With so many public men, capable of advantageously conducting the affairs of the nation, it cannot be necessary that the individual in question should be forced upon his majesty. Those who refuse to accept of a place in his majesty's councils, because Mr. Fox is not admitted into them, are not excluded by his majesty; but exclude themselves. We allude to the noblemen and gentlemen, who have usually acted with Mr. Fox; as well as to those who form the Grenville and Windham party. How far this formidable league should be countenanced in refusing to form a part of the administration of the country, unless the king will also receive into his councils an individual who is obnoxious to his majesty, we do not think a very problematical question.

In the remarks on the state of parties which we laid before the public last month, we expressed our opinion of the mischiefs which arise from countenancing political asperity, and perpetuating political feuds. We wish, on the present occasion, to guard our readers against an evil of an opposite kind. Parties may certainly violate sound principles, and display dangerous passions, in their union, as well as in their opposition to each other: and a corrupt and unprincipled coalition may be as bad in itself, and as mischievous to the

state, as a bitter and unprincipled opposition. We ought to recollect also, that such a coalition may take place for purposes of opposition to government, as well as for holding the reins of state. However, in applying this general truth to the conduct of any parties among us, let us act with candour and charity; and instead of imitating the violence of the public prints, let us be on our guard against forming a worse opinion of any individual, or of any party, than facts will support.

Much has been said on the necessity of a strong government in the present state of the country. If by a strong government is meant one which, by its ability, its experience, and the place it holds in the estimation of the public, is able to conduct the affairs of the nation with advantage; we fully assent to the position. But if a government comprising all, or almost all, our leading public men is intended, we do not see the necessity, or even the benefit, of such a government; and were such an one formed, it must consist of very discordant materials, and threaten the state with an explosion, when an explosion might be singularly undesirable. It would also tend probably to lower political men in the eyes of the public, by infusing doubts as to the rectitude of the motives which induced persons of very different and even opposite principles, who have been employed for years in exposing the unconstitutional and dangerous nature of each others principles, to agree to sit in the same cabinet. But, above all, it would remove from ministers the salutary restraint arising from a consciousness, that parliament contains a body of able men, who will stand forward, and expose, in their true colours, all measures of government which do not bear the stamp of public utility. We all know the propensity of man to abuse power, when not subject to due control: and we know how exactly this propensity accords with the picture given of man in the word of God. There he is described as self-interested, self-willed, and fond of indulging his caprice and his passions. Those who admit the justness of this picture, and we trust that our readers will feel no hesitation in admitting it, must at once agree with us, that power without due restraint is greatly to be dreaded; and that it would be highly dangerous to have a ministry so strong in parliamentary ability, that no respectable opposition could be made in either house to any of their measures.

The different offices of state have been filled in the following manner:

The New Cabinet.—Lord Chancellor, Lord Eldon; Chancellor of the Exchequer, and First Lord of the Treasury, Mr. Pitt; First Lord of the Admiralty, Viscount Melville; Master General of the Ordnance, Earl of Chatham; President of the Council, Duke of Portland; Lord Privy Seal, Earl of Westmorland; Secretaries, Foreign Department, Lord Harrowby; Home Department, Lord Hawkesbury; War Department, Earl Camden.—Lords of the Admiralty, Sir P. Stephens, Sir H. B. Neale, Sir J. Colpoys, Admiral Gambier, Ad-

* It is greatly to the credit of Mr. Addington, that on resigning the seals of office, he refused to accept a peerage, and four thousand pounds per annum for his own life, which were offered to him by his majesty.

miral Patten, W. Dickinson, jun. Esq.—
Lords of the Treasury, Lord Fitzharris, Lord
Louvaine, the Hon. H. Wellesley, Mr. Long.
—Secretaries of the Treasury, Mr. Huskis-
son, and Mr. Sturges Bourne.—Board of
Control, Earl of Castlereagh, President.
Treasurer of the Navy, Mr. Channing. Se-
cretary at War, Mr. W. Dundas. Chancellor
of the Duchy of Lancaster, Lord Mulgrave.
Lord Chamberlain, Earl of Dartmouth. Mas-
ter of the Mint, Earl Bathurst. Comptroller
of the Household, Lord G. Thynne. Attor-
ney-General, Mr. Percival. Solicitor-General,
Mr. Sutton.—Lord Lieutenant of Ireland,
Duke of Montrose. Chancellor of the Ex-
chequer, ditto, Mr. Foster.—Master of the
Horse, Marquis of Hertford.—Lord Stew-
ard of the Household, Earl of Aylesford.—
Joint Paymaster, Right Hon. George Rose.
—Secretary to the Admiralty, Mr. Marsden.
—Speaker of the House of Lords, Lord
Rosslyn.

PARLIAMENTARY PROCEEDINGS.

In the House of Commons on Friday, the
27th April, Mr. York moved the supplemen-
tary army estimates, amounting to £5,368,102,
of which £2,643,802 were for barracks in Eng-
land and Ireland, and £1,970,000 for volun-
teers. Besides this sum, £2,000,000 were
voted for the extraordinary expenses of the
army for 1804, and £339,000 for the excess of
the expenses of 1803, above the estimate. A
sum of £50,000 was voted at the same time
for the Caledonian canal.

On Monday, the 30th April, Mr. Addington
brought forward his plan of ways and means
for the present year. The supply for Great
Britain amounts to £36,283,000, besides an
issue of Exchequer bills of £9,500,000 still
outstanding.

The ways and means are

Annual malt,	£ 750,000
Duties in hand, pensions, &c.	2,000,000
Surplus consolidated fund -	6,370,000
Customs and excise	8,200,000
Property tax	7,237,000
New duty on wine of £8 per pipe,	200,000
Additional 12 1-2 per cent on cus- toms	800,000
Lottery	250,000
Vote of credit, -	2,500,000
Loan for England	10,000,000
Ditto for Ireland	4,500,000

The terms of the loan are £100 reduced, and
£82 consolidated 3 per cents. for each £100
sterling. The interest of the loan is to be paid
by an additional stamp duty on transfers of
property, which is estimated to produce
£800,000.

On Thursday, May 3, votes of thanks passed
both Houses of Parliament to Marquis Wel-
lesley, and the different generals, &c. for the
conduct of the war in India; but the vote, it
was said, went in no way to prejudice the
question of the justice of the war.

A petition for the relief of the London cler-
gy has been referred to a committee to exam-
ine and report.

In the House of Lords, the injunction of
the Court of Chancery obtained at the suit
of the universities of Oxford and Cambridge,
to prohibit the sale in England of bibles print-
ed in Scotland was affirmed.

A bill has passed the House of Commons
for preventing a renewal of the disgraceful
scene of profligacy and corruption which took
place at the last election of members of par-
liament for Aylesbury; by throwing that bo-
rough open to the freeholders of the hundred.

NAVAL OCCURRENCES.

ORDERS have been issued to the ships in the
different ports to have slip buoys to their ca-
bles, to keep top-gallant yards across, to clear
for action every evening, and to keep in mo-
mentary readiness for sea.

The Swift cutter charged with despatches
to Admiral Nelson, was taken by a French
privateer, and the despatches fell into the hands
of the enemy.

Several very stout French privateers have
been taken in the West Indies, some of them
in a very gallant style. Among these is the
Egyptienne, of 36 guns, and 250 men, which
had assisted at the capture of Goree.

On the 16th inst. the squadron under the
command of Sir Sydney Smith, had an en-
gagement with a Dutch flotilla of 59 sail, in
its passage from Flushing to Ostend. Owing
to the shallowness of the water only one vessel
was captured, and four sunk. Several more
struck their colours or were driven on shore,
but could not be taken possession of. Our loss
was 13 killed, and 82 wounded. Sir Sydney
observes in his letter, that "gun-boats alone
can act against the enemy with effect."

DOMESTIC OCCURRENCES.

On the 30th of April, a circular note was ad-
dressed by Lord Hawkesbury to the foreign
ministers resident at this court, in which it is
indignantly denied that his Majesty's govern-
ment has ever participated, as is alleged by
Bonaparte, in projects of assassination: and
the reason of this accusation is stated to be a
wish to divert the attention of Europe from
contemplating the murder of the Duke d'Eng-
hein. The right of belligerent powers to avail
themselves of any discontents existing in the
countries with which they may be at war, is
at the same time distinctly asserted: a right
which the practice of France herself at the
present moment recognises. But the British
government has never authorized one act
which will not stand the test of the strictest
principles of justice, and the established prac-
tice of all ages. Various recent breaches of
good faith, and of the law of nations on the
part of the French government, are then par-
ticularized, in order to shew how little ground
that government has to complain of their in-
fraction by Great Britain.

Alexander Davidson, John White Parsons,
and Thomas Hopping, have been found guilty

in the court of King's-bench, of having bribed divers voters of the borough of Ilchester, and have, in consequence, been sentenced to a year's imprisonment in the Marshalsea gaol. This punishment is independent of the pecuniary mulcts which, to a large amount, Mr. David-

son has been made to pay. Mr. Justice Grose, in pronouncing sentence on these delinquents, took occasion to point out the enormity of their crime in a manner which does him great credit. Had we had room we should have been glad to insert a great part of his speech.

OBITUARY.

To the Editor of the Christian Observer.

HAVING obtained permission from Mrs. Y. to transmit to you the following accounts of two young ladies, her nieces, I communicate them with pleasure, trusting that they will coincide with the benevolent plan of your publication. In the letter to me, which contained that permission, Mrs. Y. thus expresses herself.

"When I consider the hasty manner in which these accounts were written; at all hours, by day or night, whenever I could snatch a few minutes, and without an idea of their being seen by any person, but my sister, (to whom they were written;) I feel ashamed they should be read, except by a few partial friends who know me. But the consideration that they may do good to others supersedes every other; and I earnestly ask of God, that the perusal of what his love and mercy did for my dear nieces may be blessed to all who read these accounts, and may lead them to seek that grace He so abundantly shewed to my young friends."

These young ladies were born in India, and were sent from thence to England when the elder was seven and the younger six years of age.

Mrs. Y. informs me, that "except for one fortnight they were never parted from each other in life: and not long by death.—They died nearly at the same age, just turned of seventeen years." Mrs. Y. adds: "I never saw such an affectionate union of hearts, where the dispositions were different, as in them. Catherine (the younger) was all sprightliness, mirth, and good humour, along with the most striking mixture of seriousness on every proper occasion. Margaret was of a more placid even temper. The most striking traits in her character were propriety and discretion, far beyond her years; with a degree of humility that made it both easy and pleasant to her to do the meanest offices of kindness to a poor sick person: and she was particularly happy when employed in the service of such of her fellow creatures. Her affections were warm, and active, but silent. Her grateful attachment to me was perhaps as strong as her sister's; but no person I ever saw had so happy a method of expressing her feelings as Catherine. Disinterestedness was a striking feature in M. I never saw her half so much pleased with any approbation bestowed upon herself, as when her sister C. was approved and applauded. I do not recollect any striking proofs of a real work of grace upon her heart, till she and her sister C. had the advantage of hearing the Rev. Mr.—. Her natural reserve made it not so easy to know her; and

yet the good sense and prudence, which directed all her actions, and her very obliging disposition, made one always pleased with her."

The following extracts from letters, written by Mrs. Y. to one of her sisters, describe the temper and conduct of Miss Margaret during her last illness, which happened about a year before that of Miss Catherine.

August 6th, 1801.

"You are anxious to know, my dear sister, if our dear Margaret be aware of her danger. I hope she is, but I have no certain proof as yet. From the time I knew the nature of her disorder, I have taken every opportunity of speaking of the use which ought to be made of sickness; and of the mercy of having time given us, by a lingering illness, to prepare to meet our God. These things I have said as alluding to myself; and took frequent occasion to express my regret, that I had not made a better use of the many illnesses which I had had. I had the comfort of seeing that these conversations were very pleasant to her. A clergyman called one day, and left us again, without entering into any particular conversation. She seemed much dissatisfied, and said, his visit was of no use. I said, perhaps you thought, my love, that he ought to have endeavoured to direct your thoughts into a channel suited to your situation. She burst into tears, and said, "Yes, aunt, that is what I wanted."

"The Rev. Mr. W. F. came to town just at that time. He called early the next morning. He was the very person to whom I could speak all my sorrows and anxieties. I told him what books I had read to her, and of my conversations, and her remarks. I desired him to see her often, and to point out to her what was likely to be the consequence of her illness. With the most affectionate tenderness and propriety he executed my commission. She thanked him for his visit, and begged to see him as oft as possible."

August 18th.

"I have always known that my dear Margaret's mind was not light or trifling; but I did not think religion in her to be so lively, so active a principle as in her sister Catherine. But for some months past I have had reason to hope, that her mind was more and more seriously impressed. She never seems so happy as when I am alone with her, when she always leads to useful and serious subjects. I often try to read her asleep, but she will say, "Not the bible, lest I lose any of it." She expresses the greatest anxiety for any sick per-

sons she hears of, lest they have no religious friend near them.

"On seeing her more drowsy than usual yesterday, she said, she had not been able to sleep for thinking of a young person whose death she had just heard of: one whom she had known something of, and she had reason to think, had spent a very thoughtless life. She said, her mind was distressed with the fear, that she died in the same unawakened state in which she had lived; without having had one friend to shew her her danger, or assist and direct her to seek for help."

September 14th, 1801.

"My dear Margaret continues to be the same patient uncomplaining sufferer she has hitherto been. Her every word and action is an instructive lesson. No murmur, no fretfulness have I seen during a confinement of near twenty weeks. She expressed a wish to receive the sacrament; but desired me first to help her to understand it. I read to her Milner's excellent sermon upon it, and some useful meditations; and was much gratified by her remarks. The Rev. Mr. F. also conversed with her upon it, and she desired to receive it the next day. He recommended prayer to her. She complained to him of the wandering of her thoughts. 'When that is the case,' said he, 'what do you do?' She replied, 'I stop, sir, and try to collect my thoughts, and then begin again.'"

October 2d.

"It has been her amusement this last fortnight to make bracelets and watch-chains of her hair, for her aunts and sisters; and thread-cases, &c. for the servants, as last gifts. She gave her sisters their's last night, and desired them to wear them for her sake; saying, 'I know I am dying—I have long known it, and I am very willing to die.' Just then I went into the room. Her sisters were both in tears. Jane said, 'Aunt, do not be alarmed—these tears will do us no harm. I wish I could change places with Margaret.' Margaret said, 'Jane, that will not do—but do not weep—let nobody weep for me; I am ready, and willing to die.' Then stooping down to Catherine, who was sitting at her feet, she gently wiped away the tears from her face, and bid her get up, and shed no more tears for her."

October 30th.

"I wish you could be an eye witness of my happy Margaret's peace, and hope, and entire resignation. She asked me the other night to sit by her bed. 'I want to talk to you,' she said, 'of my many comforts. I feel I am dying very fast—I have long known it must be so. Your conversation, early in my illness, shewed me what the end of it would be. I thought till lately I might have been propt up by medicine a little longer—but it will not be. I find my strength fail daily, and I hope I shall soon be gone. Indeed, I am quite willing to die.' I asked her, why she was so willing to die. She replied, 'Aunt, I am willing to die, because I see it is God's will

that I shall die; and why should I wish to live? Besides, aunt, I feel myself *greatly helped*.' I desired her to explain what she meant by that expression. 'Why, I mean, that I do think Jesus loves me, and I feel quite sure that he will take me to himself, and I have thought for some time past, that neither you, my dear aunt, nor any of my friends, nor aught in this world, could give me satisfaction, or make we *wish* to live; though I am *willing* to live if God chooses life for me: but I see He chooses death, and so I am willing to die. Now you know, aunt, I could not think this of myself, therefore I know I am *helped*. But why should I say, that I know Jesus *now* loves me. When I was in India how oft was I preserved. It was one of my favourite tricks to lean over the side of a well in my father's garden, to look at myself in the water; yet I never fell in. Another was, to run races by the side of a pond; still I was preserved. Once I was thrown out of a phaeton; but I was not hurt. Again, when I was coming from India our ship sprung a leak, and we were in great danger; but the thing was, I was to come to England, and that was the greatest mercy of all: for yonder I should have known nothing. So you see how good God has always been to me.' She mentioned her brother with tenderness, and saying she should see him here no more, she burst into tears; but soon recovered herself, saying, 'I have forgotten to mention one of my great comforts, which is, that Catherine bears my approaching death so well.'"

"She said to me the other night—"O my aunt, if my death should be made the means of awakening any friend of mine, what a happiness would that be."

"She afterwards said, 'There is old A—— S——, who had many a weary walk to lead my galloway while I was able to ride, and she was not rewarded; if it be not too expensive you can give her mourning. There is Miss H——, I should like to have her attend me to my grave as a mourner; and there is Miss D——, I should like to have her for a bearer; but I think I am sleepy just now, I will tell you the rest another time.' In a few minutes she was asleep. So undisturbing is the thought of death to her!"

"Parting with the Reverend Mr. W—— F—— was a great trial to her. She used to call his visits, *feasts*."

"She is now unable to leave her bed room. It is a pleasing sight to see her lying upon the bed, an hour before she undresses for the night. Jane and Catherine at the harpsichord, playing and singing her favourite hymns, whilst I kneel by the bed to rub her feet: she looking like a placid angel, and listening so devoutly! She sometimes says, 'O aunt, those sweet hymns, they seem to carry me to heaven!' Her favourite hymns are,

"O thou, my soul, on God rely," &c.

"O for an overcoming faith to cheer my dying hours," &c.

And above all,

"Jesu, lover of my soul,
Let me to thy bosom fly."

She often says, "*That, that is what I want.*"

Nov. 2d.

"My Margaret's weakness is extreme, but, I thank God, her mind is still clear. The Reverend Mr. J——F—— saw her this morning. He asked her if she felt her mind harassed with any doubts concerning her future state. I wish you could have seen her sweet, though ghastly, smile with which she replied—"Doubts, Sir! O none, none!" When he was gone, she said, "I think, aunt, I answered right." I replied, with some quickness, "Surely you know whether you have spoken truth or not." She said, "My aunt, I think I answered right. For though I cannot meditate as I used to do, and find myself very weak in prayer, so that sometimes I think God is forsaking me; yet I soon check myself for so bad a thought, and say, *That cannot be*: for He knows it is my heart's desire not to forsake Him. And besides, I am very sure, that God, who has done so much for me, and brought me thus far, will not leave me to my self now! So in a few minutes my mind is quite happy again.—So, aunt, I hope I answered right."

Nov. 24th, 1801.

"I know, my dear sister, you are anxious to have the particulars of my Margaret's concluding scene.

"The day after I wrote last, she received the sacrament. She was unable to carry the cup to her head, but seemed much comforted and refreshed. From that day her cough was very violent; but whenever she had an interval of ease, she loved to talk with us; and her conversation was invariably cheerful, expressing patience, hope, and thankfulness for her many mercies and comforts. She sometimes spent the night in the great chair, wrapt in a blanket. Whatever were her sufferings, she never complained: but when unable to speak, would smile, and make signs for what she wanted.

"I was made very uneasy by her refusing to have prayers in her room for two days, when her cough was particularly distressing. She said, it was not right to have prayers read when her cough put it out of her power to attend; or, if it abated a few minutes, left her so weak, that she could not help falling into a slumber.

"Soon after, her sister Catherine said to me, "Aunt, I have half filled a manuscript book with extracts from the Psalms of David; what shall I fill it up with?" Margaret directly said, "Aunt, lend her those sweet extracts of your's from Leighton on St. Peter, where, in speaking of prayer, he says, 'Lord, whilst I have breath I will cry unto Thee; and when I can no longer cry unto Thee, I will lie at thy feet, and look up.' "Oh aunt, I often think of that *now*—for *now* that is all that I can do."

"She never lost sight of the great event that was approaching, but would often say,

"O that the time was here! I long to be in heaven! O when shall I be there!"

"She had bought the *Olney Hymns* as a present for her aunt L——. "Now," said she, "help me up stairs, that I may give it with my own hands." I said, my love, that cannot be—your strength is quite gone.—"Do you think so, aunt. Well, then give me a pencil, and guide my hand, till I mark a hymn." I did so. "Now," said she, "carry this up stairs," (her aunt being then confined) "with my love, and tell her, it is my last gift, and I would have given it with my own hands, had I been able. Desire her, when she hears that I am gone, to rejoice, and, instead of weeping, to read this hymn." It was the seventy-second hymn of the second book.

"In vain my fancy strives to paint,
The moment after death."

"Her chief remaining care was for her beloved sister Catherine. She moaned, and talked much in her sleep, but even then the name of her sister was almost constantly in her mouth. She would murmur out, "Catherine, my dearest Catherine!" twenty times in the slumber of half an hour; and, though always moaning in her sleep, still smiled when she spoke her name.

"On Sunday she suffered much, and often exclaimed, "O that I was in heaven! my sufferings I know are light compared with those of many, but indeed my *best* is bad to bear; for no one can tell how much I am exhausted. I doubt, I doubt I shall lose patience." My love, I said, I wish on my dying bed I may shew as much. "O aunt, more, more, I hope," was her answer.

"On seeing a funeral pass the window, she lifted up her hands, and seemed to join in the hymn they were singing before the corpse, and then said, "I wish that coffin was mine! but patience, patience! my aunt F—— in her last letter said true—these are my last sufferings; I shall soon be in heaven!"

"Towards midnight she often said, "Dear aunt, tell me when will my work be done: I want to be in heaven." I replied, my love, I think you cannot see another day. This is your last night here: you will be in heaven before morning. I wish, my sister, you could have seen the look of grateful rapture with which she thanked God for that hope. "The world," she replied, is nothing to me now. It has long been nothing." Soon after, she grew easier, and turning to me, with a look of disappointment, she said, "O my aunt, I doubt you are not a true prophetess! I doubt I am growing easier!" She took the opportunity of this interval of ease, to speak a good deal.

"O, how good, how gracious, is my God to me! In my childhood, and to this hour, how graciously has he dealt with me! O what mercy, to bring a poor Indian to this country, that I might learn to know him; and then to give me such a parent—O, such a parent!" She clasped my hand in her's, and with an energy and look, of which I can give you no

idea, but which I never can forget, repeated—"O, such a parent!" till she was almost exhausted.

"One of the servants coming in just then, who had been particularly attentive to her; she said, "If I had breath I would thank you again for all your kind nursing of me; but, dear aunt, you must reward her; and pray remember good old A— S—;" then with a sweet smile she said, "How many debts of kindness do I leave you to pay!" She then asked her sister Jane to read a prayer, after which she said, "O how good has God ever been to me, and that when I was not thinking of him! How often have I sinned against him—But, I trust, I am forgiven, and I long to go to Him!" She then prayed for support in her last moments. I said, "You see, my love, you are supported. The prayer in your favourite hymn you see is answered. You have that overcoming faith that cheers your dying hours." She acknowledged it with a grateful smile; but was not able to speak for sometime.

"Soon after, she desired me to lift her out of bed. I did so, and set her upon the bedside, and put my arm round her to support her. In an instant she laid her head upon my shoulder, and in about two minutes was in heaven.

"O happy, blessed hour, when she departed, ever to be remembered by me with thankfulness!" W. H.

DEATHS.

On Saturday, the 12th instant, at Howden, in the thirty-fifth year of her age, much and deservedly regretted, after a long and painful illness, which she bore with christian fortitude and resignation, Mrs. Lindow, wife of the Reverend J. Lindow, and daughter of the late Reverend James Godmond, Vicar of Howden. An affectionate wife, a tender mother, and a sincere christian.

Lately, the Reverend William Jones, Vicar of Clare, and Rector of Latchingdon, Essex.

April 21. His Serene Highness the reigning Duke of Saxe Gotha.

Lately, aged seventy-five, the Reverend William Lobb, Rector of Harpham cum Wilbye and of Moulton, in Norfolk.

April 27. At Epsom, the Reverend Jonathan Boucher, Vicar of that place.

April 28. The Reverend Mr. Hume, a Prebendary and Precentor of Salisbury Cathedral, and Vicar of Bremhill, Wilts.

April 6. At Valenciennes, in France, the Reverend Danvers Graves, LL. D. late of East Woodby, Berks.

April 22. Mrs. Paice, of Hartley Waspail, Hants; and on the 4th of May, the Reverend William Paice, husband to the above lady.

May 10. In his fifty-ninth year, the Reverend Edward Leighton, Rector of Cardeston, Shropshire.

ANSWERS TO CORRESPONDENTS.

THE Letter from a Friend at Bridport, we are desired to say, came safe to hand, and its contents were disposed of as directed.

The Second Letter of CHURCHMAN has been received, and will be admitted.

The Exhortation of GENISTA CAPUT will be inserted, whenever a convenient place can be found for it.

Much of the sufferings of PENITENS arise, we apprehend, from bodily indisposition. If he had a judicious and pious friend to whom he could unfold himself freely, it would probably prove beneficial to do so. BAXTER on *Religious Melancholy*, may be read by him with advantage. We are happy to find that Mr. GISBORNE's Sermon on *Religious Despondency* has proved so useful to him.

W. H.'s Account of C. Y.; and K. S.; will appear in our next.

PALEMON; C. S. J. P. M.; and OENSIS, have been received.

G. W.'s Paper having been acknowledged in our Number for December, we naturally concluded that his Letter of the 10th of March, in which he inquired whether a Paper, with his Signature, had been received by us; referred to a Second Paper. It was not our purpose to insert it.